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ABSTRACT

This course guide provides a framework for teaching an ethics course, developed for eighth-graders, that explores the development of values, the decision-making process, and the role of community. Class objectives, procedures, and assignments for 48 class periods are divided into 10 units. Student handouts along with unit assignment lists, homework worksheets, and suggestions for supplementary materials and outside resources are included. Divided into two parts, part 1, "Sources of Values," contains the units: (1) "Introduction: Developing a Working Relationship"; (2) "Personal Values"; (3) "Family Values"; (4) "School Values"; and (5) "Cultural Values: Religious and Political Codes." Part 2, "Integrity: Values in Action," includes the units: (1) "Introduction and Notes on the Final Project"; (2) "Compassion: 'The Elephant Man'"; (3) "Human Dignity: Mohandas Gandhi"; (4) "Courage: 'The Autobiography of Miss Jane Pittman'"; (5) "Respect and Human Rights: 'Black Like Me'"; and (6) "Conclusion: Take a Stand." (EH)

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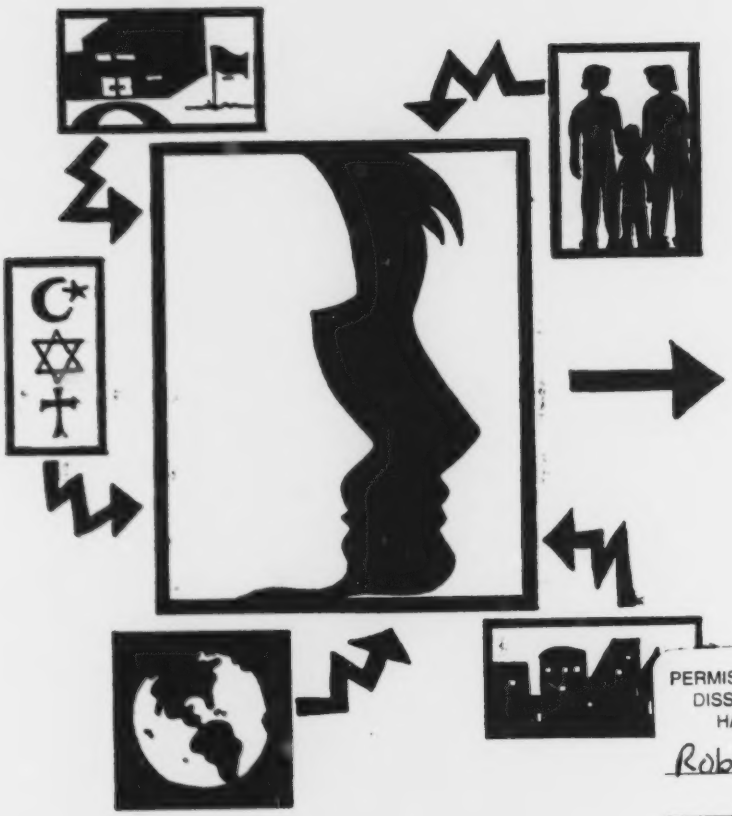
Values in *Action*



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A Middle-School Ethics Course

by

Carol Eliot
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Washington, DC

SO 025 394

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Values in *Action*

A Middle-School Ethics Course

by

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National Cathedral School
Washington, DC

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NCS '92

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Introduction

How This Book Came to Be

Teaching an ethics class to eighth-graders has been an ongoing challenge to the members of the religion department of the National Cathedral School for Girls for many years. NCS is an independent Episcopal school for girls in grades 4–12. For the past five years, half the boys from the neighboring Saint Albans School for Boys have been an integral part of our ethics course, while half of our girls have taken ethics at St. Albans. Eighth grade is the last year before high school in our system, and is also the last year (usually) before students begin to be faced with major decisions about drinking, drugs, and sexuality, among other issues. The goal of this course has become, over the years, not so much to address those issues that as yet are not concrete parts of the eighth-grade experience, as to try to get at the roots of an individual's decision-making process. Then, when the time comes to make difficult decisions, our hope is that the students will be sufficiently in touch with their own values and beliefs that they will have the courage, character, and integrity to make the decisions that are best for them. Although various teachers have taught the course over the years, we have continued to agree on its main goals and methods.

There is currently a national trend towards teaching ethics in the middle school, and also a demand for a middle-school ethics course designed by and for independent-school teachers. CRIS invited the NCS religion department to prepare this curriculum for publication. Three members of the department have spent two summers and the intervening school year working on the project, and herewith are the fruits of that labor!

Purpose of the Course

The purpose of this course grows out of the authors' belief that values are essential to our life as a community, and that a person of integrity is one who not only holds values, but also acts upon them. It is crucial, furthermore, that students in a multicultural community, where there is a variety of religious and ethnic backgrounds, learn to find common ground while at the same time respecting differences. Our goals, accordingly, are twofold. First, we try to help students reach an understanding of their own values. We explore together the sources of values—family, school, religion, country—sharing the similarities and differences that we find in our individual experiences. Throughout the discussions, an atmosphere of mutual trust, openness, and respect develops. We also try to foster communication between the students and their parents. Second, we encourage in students the conscious expression of their values through an exploration of the lives of distinguished men and women of integrity, and also through the planning

and execution of a community service project. For beliefs, attitudes, and values to be real, they must be given concrete expression in daily life.

Resources Needed

This course guide provides a framework for teaching the course, as well as class objectives, procedures, and assignments for 48 classes divided into 10 units. Numerous student handouts, including unit assignment lists and homework worksheets, are included and are marked as such.

In addition to this guide, you will need to obtain copies of several books and other readings for each member of the class, rent films or videos, and arrange for guest speakers.

Each student should have a copy of the following required books:

- *The Elephant Man* by Bernard Pomerance (unit VI, classes 25–30)
- *Gandhi the Man* by Eknath Easwaran (unit VII, classes 31–34)
- *Black Like Me* by John Griffin (unit IX, classes 41–44)

In addition, the following shorter readings are used:

- A series of short stories about cruelty and compassion by Richard Taylor (unit II, classes 6–7); included in this guide
- "Everyday Use," a short story by Alice Walker (unit III, classes 9–10); included in this guide
- "So Much Unfairness of Things," a short story by C.D.B. Bryan (unit IV, classes 16–18); see unit introduction for bibliographical information

The following films or videos need to be rented or borrowed:

- *After the First* (unit II, class 8); order from Syracuse University Media Center (800-345-6797)
- *The Elephant Man* (unit VI, classes 27–29); commercial video rental
- *Gandhi* (unit VI, class 32); commercial video rental
- *The Autobiography of Miss Jane Pittman* (unit VIII, classes 36–38); commercial video rental
- *Eye of the Storm* (unit IX, class 41); order from Penn State (800-826-0132), Iowa State (515-294-1540), or the University of California at Berkeley (415-642-0460)

Finally, arrangements need to be made for the following speakers to visit the class:

- a school administrator (unit IV, class 19)
- a guest speaker on Islam (unit V, class 23)
- a government teacher, if desired (unit V, class 24)
- a guest speaker on discrimination (unit IX, class 43)
- a history teacher, if desired (unit IX, class 44)

Course Structure, Teaching Methods, and Requirements

This course is designed for a 16-week semester where classes meet for 45 minutes three times a week. An ideal teaching situation would permit four or even five meetings per week. More meetings would help insure continuity when the inevitable interruptions to the regular school week make off with one or two of the class times. In addition, this would also leave greater flexibility for pursuing relevant current events topics, developing debating skills, and lingering on units that strike a chord with individual groups.

In our experience, we have found that no two groups have been alike. Each group has had a distinctive character, and this means that the teacher must be very flexible in implementing this curriculum. A unit that may be full of interest and excitement for one group, may fall flat with the next. In the latter case, it is essential to move on, since maintaining a certain momentum is critical with the middle-school age group. Uniformity also breeds boredom. Consequently, we have tried to incorporate a range of classroom activities to vary the daily diet. Middle-schoolers lose interest quickly if the classroom routine becomes too predictable or the pace too slow.

Striking a balance between the preferences of boys and girls can also be difficult. Often, the girls relish the very personal exploration of self and relationships that dominates the first half of the course, while the boys prefer current events and debates. Helping the students see these differences and understand them can be very rewarding for both sexes. Especially in a situation where the girls are reluctant to speak up in class, affirming their particular strengths helps to create the self-confidence they need to participate actively in discussions. At the same time, by injecting more emphasis on debate or current events, the boys remain more focused and less likely to disrupt class. All the students, both boys and girls, enjoy and benefit from guest speakers who use a question-answer format, and from the actual experience of the field trips we recommend and the final service project.

To maintain a high level of seriousness and commitment throughout the course, we have found it essential to make frequent journal-writing assignments for homework, as well as requiring formal essays, creative writing projects, and a

final essay to help students draw together the common threads of the reading in the second half of the semester. There is also a final course project.

Formal grading in this course has been a necessity. It is a rare group of teenagers for whom the concrete evidence of performance in the form of a grade is unnecessary! Be sure to lay out the grading criteria that you have set at the beginning of the course. Stress that constructive class participation—which includes clear evidence of thorough preparation of assignments, a willingness to contribute to class discussions, and the ability to listen courteously and actively to others—makes up 30 to 50 percent of their final grade (at your discretion). Emphasize also that one of the goals of class discussions is to learn to argue and discuss ideas without making personal attacks on those with whom you disagree. This is something that needs to be reaffirmed frequently throughout the course. The other portion of the students' grade is based on their written work—journals, creative pieces, essays, and final essay. Decide on the percentages that work best for you, and make these clear to the students, as this will give them a sense of responsibility for and control over their final performance.

Journals

We have found that keeping a journal is helpful to students in the process of value identification that we try to initiate. Accordingly, we require all students to buy a composition book in which to write all of their short assignments. They are expected to bring it to class with them at all times. The journal can also be a useful tool for calming a rowdy group. Often, a brief "thought piece" written in the journal at the beginning of class will help students to organize their thoughts and will produce a more focused class discussion.

Special Projects and Planning

In addition to showing films and having guest speakers, over the years we have developed numerous special classes, trips, and projects that require special attention to advance planning. By far the most demanding advance planning must go into the first such event, a trip to a challenge course, scheduled for the very first unit. Teachers should read about each of the following events before the beginning of the course and initiate plans as needed.

- Challenge Course (unit I, class 3)
- Class Quilt (unit III)
- Family Shelter Trip (unit III, class 15)
- Final Project (unit X)

The Final Project

The culmination of this course is a final project, either an extended report on a current issue or—the preferred option—a service project. (These options are described in detail at the beginning of part two of this guide and in the form of a student handout in unit X.) In many cases, the final project has been by far the most rewarding experience the students have in this course.

We encourage the students to undertake projects in groups of two. At age 13 or 14, the prospect of designing and implementing a service project is daunting. Consequently, we encourage them to solicit help from parents or other adults. The more personal contact they have with the chosen organization, the stronger the impact of the whole project. In one of our most successful projects, three students organized a dance to raise money for a local orphanage. Though the dance was fun, the real worth lay in the two visits the children made to the orphanage. The nun who ran the orphanage took them on a tour, explaining in detail the daily routine and the stories behind some of these children without families of their own. The effect on our students was enormous, not only in opening their eyes to the plight of those less fortunate than they, but also in giving them the sense that they, even at their tender age, could make a real difference in society.

A Final Word

Teaching ethics to middle-school students means embarking on an adventure that will prove never dull and always challenging. These students are beginning to find their own identity and values in themselves, their families, their friends, their school, and their culture. They know intuitively that integrity—values in *action*—is a mark of maturity. This course attempts to help them discover and implement the values that will lead them into maturity. In the process they constantly challenge our understanding of values and push us to clarify our own value systems. The teacher of such a course becomes engaged in the quest along with the students.

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Part One

Sources of Values

Unit I

INTRODUCTION
Developing a Working Relationship

UNIT I OVERVIEW

The purpose of this unit is to introduce the course to the class, to define "values," to identify the personal and social values the class members hold, and to provide them with a common experience—an initiatives course—where these values can be named and discussed. It is hoped that the class members will get to know one another quite well through these introductory assignments and that a sense of trust for one another will begin to develop.

Included in this unit are an introduction exercise; a values exercise (with a journal entry assignment); an in-class small group assignment; some suggestions for a challenge-course experience, such as a trip to a challenge course; and a class plan for a follow-up discussion of the experience.

As noted in the introduction to this guide, advance planning is absolutely necessary for the challenge-course experience. The information and checklist in class 3 of this unit are designed to assist teachers in planning the event.

UNIT I CONTENTS

1. Course Introduction: Getting Acquainted
2. Values Exercise
3. Challenge Course
4. Reflections on the Challenge Course Experience

UNIT I RESOURCES

1. Two student handouts (included in class 1)
2. Planning checklist for the challenge course (included in class 3)

UNIT I ASSIGNMENTS

(Student Handout)

Class 1: Course Introduction: Getting Acquainted

Bring to the next class five objects that represent your own values. For example: a key for responsibility, a flag for patriotism. Write in your journal what these five objects are and describe in a brief paragraph the symbolic meaning each object holds for you. (For instance: "This flag is important to me because. . . ."). We will discuss the objects you have chosen at our next meeting.

Class 2: Values Exercise

Journal entry:
Write an entry in your journal (one strong paragraph) comparing your own list of personal values with your group's choice of social values. In what ways are your personal values in agreement with the social values of your group, and in what ways do they conflict? How does the *order* of your values (and the reasons for that order) conform or not conform to your group's order? Provide a thoughtful explanation of your observations.

Class 3: Challenge Course

Write a brief entry in your journal summarizing the values you observed in your group while at the challenge course.

Class 4: Reflections on the Challenge Course Experience

Write a 1 1/2– to 2-page paper on the following topic:

You and your ethics class are stranded on a lush tropical island. There is no prospect of rescue. You are faced with the task of building a new society. How would you like to see this new society develop? What kind of problems do you anticipate? How will you set about creating order, justice, and happiness for as many group members as possible? Explain the steps that you hope the group will take and why these steps are important.

• *Class 1* •
Course Introduction: Getting Acquainted

Objectives

1. To explain the intention of the course
2. To develop a working relationship with and among class members

Note to the Teacher

This class has much to offer: an introduction to the whole course, student introductions, a brief investigation of what "values" means, group discussion, and your presentation of five objects representing your values. This sets a good tone right from the beginning: clear expectations, a solid overview, and some positive interaction among students as well as between you and the students. It is important to time yourself well for this class in order to cover the material and still be free enough to be responsive to the students and their ideas.

Before beginning this class, you should find and/or formulate one or more definitions of the term "value." One possibility is the following:

> ***Value:*** "something (as a principle, quality, or entity) intrinsically valuable or desirable" (*Webster's Third New International Dictionary)*

Photocopy the following three items to be distributed to each student on the first day of the course:

1. Course orientation handout (included below)
2. Assignment sheet for unit I (preceding page)
3. Questions for interview (included below)

Procedure

1. Pass out the orientation sheet (included below) and unit assignment sheet (preceding page) and then go over them to introduce the course and the first unit to the class.
2. Have students interview each other in pairs, using the page of questions provided below. Feel free to add your own questions.
3. Have each student introduce his or her partner to the class.
4. Have the same partners regroup and define the term "values."

5. Have students share definitions with the class.
6. Write student definitions on the board. Have the class compare definitions with one or two formal definitions provided by you.
7. Explain the homework by introducing yourself with five objects representing your values.
8. Review the purpose of the course.

Assignment

Have students bring to the next class five objects that represent their own values (e.g., a key for responsibility, a flag for patriotism). Have them write in their journals what these five objects are and describe in a brief paragraph the symbolic meaning each object holds for them (e.g., "This flag is important to me because. . . ."). A discussion will take place during the next class meeting about the objects the students have chosen.

VALUES IN ACTION
Course Orientation

(Student Handout)

Purpose of the Course

This course is designed to help you discover the values that you hold and where they come from, to explore and consider other values and their sources, and to read about people who have put into practice the values they cherish and for which they are often admired.

Equipment

You will need a notebook for this class, in which you will keep paper, assignment sheets, assignments, and any additional handouts. You will also need a composition book for journal keeping. Special written assignments will be given throughout the course for your journal. Each journal entry should be titled and dated.

You should bring your notebook and journal to every class.

Required Books

- *The Elephant Man* by Bernard Pomerance
- *Gandhi the Man* by Eknath Easwaran
- *Black Like Me* by John Griffin

Course Expectations

Two-fifths of your grade will be based upon your class participation, which is evaluated according to the following criteria:

- Preparation for class discussion
- Indication of a good understanding of the material
- Regular and significant participation in class discussions
- Demonstration of sensitivity to and respect for others in discussions
- Willingness to question and go beyond the material

Three-fifths of your grade in this course will be based upon your performance on the following:

- Completion of reading assignments
- Short written assignments
- Journal entries
- Two essays
- Tests and unannounced quizzes
- Final project

QUESTIONS FOR INTERVIEW

(Student Handout)

1. What is your name? Nickname?

2. Do you have any brothers or sisters? Are they older? Younger? What are their names?

3. Where were you born?

4. Did you attend other schools before coming here?

5. Do you have pets?

6. What is your favorite academic subject? Why?

7. What is your favorite sport? Why?

8. What do you like to do in your spare time?

9. Do you play a musical instrument? What?

10. What is your favorite comic strip?

11. What is your favorite kind of cooking (American, Chinese, Mexican, etc.)?

12. What movie have you seen recently that you liked?

13. Do you have a special interest outside of school other than music or sports?

14. What three adjectives describe you best?

15. If you had a million dollars, what would you do with it?

• Class 2 •
Values Exercise

Objectives

1. To explore the meaning of personal values
2. To introduce students, through small group discussion, to the relationship—even tension—between personal and social values
3. To encourage all members of the class to participate in discussion

Note to the Teacher

Remind students of the challenge course field trip and any practical details connected with this event (see class 3).

Time step I of the class (see procedure) to allow adequate time for step II and concluding observations.

Procedure

STEP I: FOCUS ON INDIVIDUAL STUDENTS

1. Have students place their five objects on their desks.
2. Optional: You may ask other students to guess what values are represented (consider the dynamics of the classroom).
3. Ask each student briefly to present his or her five objects and describe the values connected with each of the objects. (Encourage the personal stories behind these descriptions, e.g., baseball—the *trust* that can develop between a boy and his father when playing catch.)
4. Have students try to list their values in order of importance in their journal entry.
5. Encourage the class to talk about the process of this journal assignment, i.e., the difficulty of making such decisions, the conflicts, the inability or refusal on the part of some students to do this, etc.

STEP II: SMALL GROUPS

1. Explain the differences that can exist between personal and social values. It should be made clear that the group may come up with new concepts as it discusses values from a social perspective.
2. Break the class into small groups of four or five students. Each group must decide on the five most important values a society should

uphold and give a rationale for its choice. A recorder reports this work back to the class.

3. As each group reports, write the values on the blackboard (keeping each set separate) and offer comments on similarities and differences. Refer, as appropriate, to definitions of values offered in the previous class.

4. Invite the class to make additional observations including opinions about the values upheld in our society today. Make a list of these values on the blackboard. Can students agree on an order to these as well? Encourage students to name values *not* listed on the board; that is, what values are left out here? (If members of the class become overly concrete in their thinking, you may want to introduce broader concepts, such as democracy, freedom, co-operation, justice, etc.)

Assignment

Have students write one strong paragraph in their journals comparing their own list of personal values with the small group's choice of social values. The students should address the following questions: In what ways are my personal values in agreement with my group's social values, and in what ways do they conflict? How does the order of my values conform or not conform to my group's order? Then, the students should provide a thoughtful explanation of their observations.

• Class 3 •
Challenge Course

Objectives

1. To build comfortable co-ed relationships conducive to effective student interaction
2. To enable class members to know each other better
3. To discover first-hand the meaning of dependence, support, and trust
4. To address the feelings of success, self-worth, pride, and accomplishment as well as fear, frustration, and defeat

Note to the Teacher

A challenge course, sometimes known as an initiatives course, is a carefully constructed sequence of physical obstacles in an outdoor environment. (The most well-known type of challenge course is the Ropes course.) Participants work in groups to meet the challenges of the course. As they progress, they are guided by a trained leader who tells a story to establish the context of the obstacles and presents the guidelines for performing each task. As each group works through the obstacles, the leader helps the students interpret their performance and roles, using such criteria as cooperation, competition, and initiative.

The course naturally helps break down personal and social barriers by putting students together to accomplish a task. The groups usually work hard and enjoy the common task, discovering how essential it is to trust and encourage one another, to face failure, and to think through a problem in a way that benefits everyone involved. Obviously, this common experience will affect discussion about values back in the classroom.

Physically and emotionally demanding, a challenge course is particularly helpful to a class emphasizing values. The students, divided into small groups, interact in a lively way to solve the unique problems presented to them. For example, how can they (youngsters of different sizes and weights) successfully balance themselves on a log three feet off the ground, or how can they help one another to cross a tightrope 10 inches off the ground without anyone falling off?

Find the best course available in your vicinity. It is worth the longer trip if there is a choice between two courses, one superior to the other. Speak to the head of the course staff and explain the purpose of this experience. This conversation can help the staff decide which events will be most helpful to the class—i.e., those that develop a sense of dependence and trust. Also, this conversation helps

the staff prepare for the orientation and end-of-the-day summation that they will give your students.

Use the following planning checklist for practical details.

Planning Checklist for the Challenge Course

- ☐ Check the school calendar and clear the trip with the administration.
- ☐ Organize date and time with a local challenge course staff.
- ☐ Prepare, send home, and collect permission slips and health forms/accident release.
- ☐ Arrange transportation.
- ☐ Organize lunches and snacks.
- ☐ Recruit chaperons. Decide if they will participate.
- ☐ Prepare class lists of those going on the field trip and distribute them to administrators, other teachers, and chaperons.
- ☐ Pizza afterwards?
- ☐ Arrange for payment for course, lunches, snacks, and pizza party.
- ☐ Make pick-up arrangements.

Adults are usually required to accompany each group, but if the adults participate, they must take care not to usurp the leadership and decision-making for the group, since the purpose of the exercise is for the students to interact and define for themselves how they can work together most effectively.

Procedure

1. Explain to the class the purposes of this field trip:

   - Getting to know one another better
   - Developing trust
   - Sharing a challenging situation together

2. If possible, participate in the course yourself. Enjoy the trip!

Assignment

Have students write a brief entry in their journals summarizing the values they observed in their group while at the challenge course.

• Class 4 •
Reflections on the Challenge Course Experience

Objectives

1. To explore the meaning of a shared experience
2. To identify the feelings the class experienced (individually as well as a group)
3. To identify the values associated with this experience
4. To connect this experience with tonight's "tropical island" assignment

Note to the Teacher

Be prepared to offer any personal observations you made about the challenge course—the whole event, your own experience, the relationships formed, the interaction between boys and girls, the feelings expressed by the members of the group. However, your own observations should follow, not precede, those of the students.

Procedure

1. Conduct a brief discussion of the initiatives course experience. Ask students what they liked and disliked about the experience and what events they enjoyed the most.
2. In-class writing (10–12 minutes), a journal entry. (You may wish to write the questions on the board.)

   Say to the class:

   We have been discussing in class such values as caring, trust, support, and interdependence. Choose one of the challenge course events and write a paragraph answering the following questions:

   i. Describe the event of your choice and identify one of the values essential to its successful completion.

   ii. Discuss the meaning of this value for you personally as well as for your group.

   iii. With this value in mind, discuss any conflicting emotions you had at that time, such as fear, anger, shyness, or frustration.

iv. Describe how you have experienced this particular value in another context.

v. In what specific situation do you see this value active or missing in our culture today?

3. Follow up with a discussion exploring the issues raised in journal entries. Introduce the concept that there is no morality without relationships.
4. Introduce tonight's "tropical island" assignment.

Assignment

Have the students write a 1 1/2- to 2-page paper based on the following situation and questions:

You and your ethics class are stranded on a lush tropical island. There is no prospect of rescue. You are faced with the task of building a new society. How would you like to see this new society develop? What problems do you anticipate? How will you set about creating order, justice, and happiness for as many group members as possible? Explain the steps that you hope the group will take and why these steps are important.

Unit II

PERSONAL VALUES
Do Things Happen to You or Do You Make Them Happen?

UNIT II OVERVIEW

This unit demonstrates to students that they have the ability, in many situations, to shape decisions and to make personal choices that affect their lives and the lives of others. As students come to understand that the values one holds determine the choices one makes, they will recognize that a heightened consciousness of these values often provides an ability to affect outcomes.

Included in this unit are steps for decision making, suggestions for story-writing to identify values, stories to be examined, and discussion questions for the film.

The stories of cruelty and compassion that are read and discussed in this unit (class 7) are reprinted here, with permission, from Richard Taylor's *Good and Evil* (Buffalo, NY: Prometheus Books, 1970). They were previously reprinted in *Vice and Virtue in Everyday Life: Introductory Readings in Ethics*, first edition, edited by Cristina Somers (San Diego: Harcourt Brace Jovanovich, 1985).

Information on ordering the film "After the First" may be found in class 8 of this unit. Arrangements for the film and for projection should be made well in advance of the class.

UNIT II CONTENTS

5. "Tropical Island" Stories
6. Making Decisions
7. Stories of Cruelty and Compassion
8. Film: *After the First*
9. Missing Value Stories

UNIT II RESOURCES

1. Stories of cruelty and compassion (included in class 7)
2. The film *After the First* (for class 8)
3. Student handouts (included)

UNIT II ASSIGNMENTS

(Student Handout)

Class 5: Tropical Island Stories

In your journal, write a paragraph about a decision you have had to make. Try to identify what factors influenced your decision. Consider people, ethical values, pressures. Did you control the decision, or did someone or something else determine it?

Class 6: Making Decisions

Read the stories of cruelty and compassion. Write out answers to the questions on the study sheet, using complete sentences.

Class 7: Stories of Cruelty and Compassion

From the stories you read, choose one situation and place yourself in the group. How would your presence have changed the situation? By writing a new version of the story in your journal, show how you would have made a difference.

Class 8: Film: After the First

It is often true that we do not realize how much we value something until it is absent from our lives. You have just read about the absence of important values in the stories of cruelty. From the list in your journal (class 2) of your five most important values, choose the one whose absence would most affect you and the world in which you live. Write a story that reflects the absence of this value. This assignment should be done on paper to be handed in, so that the stories may be displayed.

Class 9: Missing Value Stories

Read "Everyday Use" by Alice Walker.

• Class 5 •
"Tropical Island" Stories

Objectives

1. To establish helpful guidelines for decision making
2. To identify values one holds and values that may be missing
3. To consider how pressure from others influences one's values
4. To compare one's values with those of others, noting particularly any differences between boys' and girls' values

Note to the Teacher

Studies in moral judgment have identified two different orientations shaping moral choices: one that emphasizes maintaining caring relationships, and another that emphasizes individual rights and universal justice. Some researchers, such as Carol Gilligan (in her 1982 book *In A Different Voice*), initially suggested that women more often express the caring orientation in their choices, while men more often express the justice orientation. A decade of subsequent research, however, has left this controversial question of gender differences unresolved. Students might wish to explore their own opinions, based on their observations.

Procedure

1. Divide the class into groups of three or four to share their "tropical island" stories. While students listen to the stories, have them write down the values they hear, noting any similarities and differences.
2. Bring the class together to identify the students' findings. Let the students name values as you list them on the board. Here you may, without announcing it, make two columns, one with values that girls give and one with values that boys give.
3. Ask students to give general observations about the stories. What, if any, differences do they see between the girls' stories and the boys' stories? In what ways are boys' values different from girls' values?
4. Ask students if they wish to draw any conclusions, based on their own experience, about whether females and males differ in their moral orientations (caring vs. justice/rights).
5. Explain the homework for the next class.

Assignment

In their journals, have students write a paragraph about a decision they have had to make. Ask them to identify any factors that influenced their decisions. Students should consider people, ethical values, pressures, and whether they controlled the decision or someone (or something) else determined it.

• *Class 6* •
Making Decisions

Objectives

1. To enable students to identify influences that help to shape decisions
2. To enable students to develop decision-making strategies

Note to the Teacher

The enclosed guidelines for decision making may be modified according to the nature of the school, class, or particular teacher. For example, in a church-related school reference to religious guidelines and traditions may be added. When students use these guidelines, whether in class or on their own, they should be encouraged to *write down* their thoughts about the various steps (the problem, ethical criteria, pros and cons, etc.). Making a list or chart can be very helpful.

Photocopies of the handout on decision-making steps (included in this class) and of the two-page homework worksheet on the stories of cruelty and compassion (included in class 7) should be made for each student prior to class.

Procedure

1. Have students share their decision-making stories in groups of four. Ask each group to list the influences that appear in the stories (e.g., parents, friends, personal goals).
2. Invite a representative from each group to report the influences discovered in his or her group. One student (or you, the teacher) should write the list on the board for all to see, noting repetitions.
3. Lead the class in a brief discussion of decision making, suggesting that often we allow decisions to happen to us, when in fact, if we understand who or what is influencing us, we can play a more active role in shaping the consequences.
4. To facilitate this skill, present to the students a simple guideline for decision making (handout included below). It is important to acknowledge to students that most decisions obviously do not require such careful deliberation. However, difficult or confusing decisions can frequently be made easier with some clarification.
5. When students have reviewed the procedure, divide the class into groups and choose one student's dilemma. Have groups use the decision process to address the problem. After a reasonable time bring the groups together to summarize their experiences.
6. Present the assignment for the next class and pass out the study sheet.

Assignment

The six very short stories (really scenarios) about cruelty and compassion that are the focus of tonight's assignment and of the next class come from Richard Taylor's *Good and Evil.* They have been previously reprinted elsewhere (see unit overview). Before having students read these stories, it may be prudent to warn them that the stories of cruelty are quite graphic.

Included with the stories is Taylor's philosophical interpretation of their meaning. This material, while important for the teacher to read, will normally be too difficult for students. The teacher may wish to present some of Taylor's main points in the course of class discussion.

Have students read the stories of cruelty and compassion (see class 7) and, using complete sentences, write out answers to the questions on the study sheet (included in class 7).

EIGHT STEPS FOR EFFECTIVE DECISION MAKING

(Student Handout)

1. ***IDENTIFY THE PROBLEM.*** State the problem clearly. Include as much information as you have. Is any information missing? If so, try to get it. What ethical questions (questions of right and wrong) does the problem raise? Who might be affected by your decision, and how?

2. ***DEFINE THE ETHICAL CRITERIA.*** What ethical values must be affirmed in the decision (such as truthfulness, fairness, respect for property)? Be sure to consider both personal and social values.

3. ***BRAINSTORM.*** List as many reasonable solutions as possible. At this point, do not eliminate any options that meet your ethical criteria. Try to be creative in considering new possibilities.

4. ***LIST PROS AND CONS.*** Now, examine each option thoroughly. Try to avoid shortcutting. Again, try to think creatively. Is this solution realistic? Why or why not? Whom will it affect, and how? Can you imagine everyone choosing this option? What would the outcome be? Eliminate any option that now appears unrealistic or unethical.

5. ***RANK.*** Now rank the options from most desirable to least desirable, carefully considering the values inherent in each option and the impact, both immediate and long-term, on each person affected.

6. ***OUTLINE STEPS.*** Determine the steps for acting on the most reasonable option.

7. ***TRY IT!***

8. ***EVALUATE.*** After you have acted on the decision, evaluate it. What was the result? Did you have all the information you needed? Was your decision realistic? Did you affirm your personal values and beliefs in it? Was the decision a good one for you? Why or why not? Was it a good one for others affected by your decision? Why or why not? What, if anything, would you do differently next time?

IF AT FIRST YOU DON'T SUCCEED. . . .

• Class 7 •
Stories of Cruelty and Compassion

Objectives

1. To examine the relationship between actions and values
2. To define cruelty and compassion
3. To explore the consequences of missing values

Note to the Teacher

The stories of cruelty and compassion included in this class should be read, and the accompanying worksheet completed, before students come to class. (see the note about this assignment in class 6).

Procedure

1. Using the study sheet from the homework assignment, help students discuss the nature of evil. Questions to be considered might include: Which story was the most evil? Why? What is the relationship between the degree of the consequences and the nature of the action? Encourage students to discuss particular behaviors in the stories. How do these actions demonstrate the individual's values?
2. Guide the class in an effort to define cruelty and compassion.
3. Ask students now to consider what value is *missing* from each story. How would the story change if one person had a value that seems to be missing?
4. Introduce the homework assignment.

Assignment

From the stories they have read, have students choose one situation and place themselves in the group. Ask them to consider how their presence might have changed the situation. Have them write a new version of the story (about one page in length) in their journals, showing how their presence would have made a difference.

STORIES OF CRUELTY AND COMPASSION

From Richard Taylor, *Good and Evil*
(Buffalo, NY: Prometheus Press, 1970). Used with permission.

Let us first, then, bring to our minds actions of the following sort, beginning with fairly insignificant ones so that we can see moral good and evil, whether small or great.

Story 1.
A boy, strolling over the countryside on his way from Sunday school, came across a large beetle lumbering over the ground. Fascinated by its size and beauty, he took a pin from his pocket, stabbed the insect through the back, ran it up to the head of the pin, and impaled it on a nearby tree. Several days later, having forgotten this, while he was going about his daily play, the boy found himself again in the same place and curiosity led him again to the tree. There was the beetle, its legs still moving, although very slowly, against the empty air.

Story 2.
A group of boys, wandering aimlessly about in search of amusement, found a dirty and emaciated old cat asleep in a barn. One of the boys was sent off with a tin can for some kerosene while the others tied the cat up in a bag and sat around waiting. The kerosene finally supplied, it was sprinkled liberally over the squirming animal, precautions being taken not to get any into its face and eyes, and then a match was applied to the tail. The effect was spectacular: a howling torch, streaking over the field, culminating in a series of wild gyrations and leaps, and finally into a twitching mass whose insides burst forth in wet sputters, the eyes bulging to the size and brilliance of agates.

Story 3.
A trio of soldiers, ragged and bearded and evidently a long time away from home and hearth, was wending its way back to its encampment in recently conquered territory. The surroundings, as far as vision could see, bore the marks of recent incredible devastation by war. Coming upon the remains of a shack, they were surprised to see signs of life. They threw open what served as a door to find a bearded old man huddled in the corner, trembling from fear and cold. A Star of David inscribed on one of the walls was more than sufficient incitement for what followed. The old man was goaded outside with rifle butts, was made to scrape a crude hole in the ground, and was then bludgeoned into it with rocks and sticks. A bit of dirt was finally shoved over his still quaking body. When the soldiers had finished this work and resumed their trek a faint wail betrayed that there was an infant still in the shack. They found her at once, and soon managed to replace her crying with giggling by dangling bright objects in her face and tickling her toes. When her giggling and the laughter of the soldiers flowed freely, her skull was blown open with a single bullet, and what was left of her small body was added to the grave already dug.

Now, with the passing reminder that things of this sort happen and with fair regularity, we must ask: What is it in stories like this that sickens and evokes revulsion?

Shall we say, with Protagoras, that man, after all, is the measure of all things, that the insensitivity or depravity that some might think they detect in these illustrations really exists only in the mind of the observer, and that modes of behavior simply differ from one group to another? Surely that is not insight, but blindness, and adds no enlightenment to remark that some courses of conduct are *better*, in terms of their consequences. It is not the *consequences* of actions like this that appall, but what is in the hearts of the agents.

Shall we then, with Socrates, say of the soldiers, for example, that they have acted from ignorance, choosing the lesser in preference to the greater good? That is altogether too tepid, and only manages to assimilate such actions to those of the fool who fails to look before he leaps. It is not the mere folly of these men that produces horror, or their inability to distinguish better and worse. It is something of a different character altogether.

Shall we say then, with Plato, that the agents whose deeds we consider have evidently failed to preserve a harmony between the rational and the appetitive parts of their souls? This seems a bit better, but it still falls far short of explaining our revulsion, which cannot have very much to do with what we take to be the inner arrangements of someone's mind or soul.

Perhaps we should say, then, that the behavior of these agents is ill-calculated to advance the maximum of pleasure for the maximum number. It is, indeed, but what has that to do with moral revulsion?

Perhaps, then, they have all acted from their inclinations rather than from duty, and what they should have done was remind themselves of this maxim, clear to any rational being: So act, that you can will the maxim of your action to be a universal law binding on all rational beings. Surely that is pedantic. What if they had so acted? Perhaps then they would have done the same things anyway, but with a bit more ceremony and rationalization. It is difficult to see, in any case, what is *irrational* about pinning an insect, or dispatching a stray cat or a starving old man and infant. Surely the words one wants here are not irrational or undutiful, but something like heartless or cruel.

Then maybe we should say that such agents evidently overlook the theological consequences of what they do. Men may be lax in their laws and punishments, but the eye of God never sleeps. Men should remember that great happiness awaits those who conduct themselves properly, and great pain awaits those who forget. But this is only to say that they may be missing out on a good thing and taking a needless risk of going to Hell. Maybe so, but are they condemned in our eyes for *that*?

The recital of answers could go on, Aristotle perhaps noting that all these actions betray a disregard for that golden mean between excess and deficiency that honorable men prize; James observing that we should include in our accounting all of the interests and claims that are made (including, no doubt, the "claims" insisted on by the cat); and so on and on.

But clearly, all we *need* to say about these things is that they are wantonly *cruel*. That is the whole sum and substance of them all, and it is the perception of sheer cruelty or malice, of the intended infliction of injury and the delight derived from it, that fills us with that peculiar revulsion that is moral. Our perception does not stop at the irrationality of such agents, nor at their folly, imprudence, lack of wit, or intelligence. It hardly notices these things. We are not at all tempted to weigh interests against interests, to make summations of pleasures and pains, reserving our verdict until we are sure that none of these features has been overlooked. Even generally considered, it is not the consequences that gives them their moral significance. It is no disaster to the world that an insect should die, or a cat, or even an old man and baby who were destined to soon die of starvation anyway. That such things should result is doubtless an evil, but this is not what gives these actions the stamp of moral evil or distinguishes their authors as vicious. The moral perception goes straight to the heart, to the incentive that produced and was indeed aimed at producing those evils, and the one thing it sees, overriding everything else, is malice.

Stories of compassion begin on the next page.

Compassion: The Second Class of Actions

We can now compare the foregoing with deeds of a very different kind.

Story 4.
A boy, poking around in a loft where he had no business to be and looking for something to steal, came upon a cupola that had been screened off with chicken wire to prevent pigeons from roosting and nesting inside. Twenty or so of the birds were inside, however, having somehow gotten trapped there. They presented a lamentable appearance, some crawling about on the filth-encrusted floor, their wings half outstretched, and others lying about dead. They had evidently been there a long time. The boy resisted the temptation to tear off the screening and release them, for it had been put there by the owner; it would only be replaced eventually, and he might get himself into serious trouble tampering. So he left things as they were. But that night he awakened with an image in his mind of the dumb birds up there in the dark loft, and particularly those too weakened to fly any more. He told his father about it the next day, but was firmly reproved for his trespassing and was given an unqualified order not to do it again, along with remarks about pigeons as a nuisance. He felt profoundly guilty, and the whole thing was put out of his mind until the next night, when his sleep was disturbed even more by the same images of suffering and death. Finally, on the third night, he slipped from the house before dawn armed with a flashlight and, although frightened to the bones of the darkness, he picked his way up to the high cupola. There, one by one he liberated each bird through a hole he tore in the screen, with many painful pecks to his hands and much flapping and commotion bringing constantly closer the possibility of attracting the attention of the owner or the police. He repaired the hole, and gathered the birds that were too weak to fly into a bag and carried them tenderly home. The next morning they betrayed the boy's disobedience to his father, and for this he was beaten, but with only a few deaths he nursed the sick pigeons back to strength and let them go.

Story 5.
A man, deeply conditioned by the traditions of his culture, was deputized as a sheriff, along with dozens more from the same community, in order to cope with the growing civil rights menace there. Like most of the others, this man thoroughly respected the law and the orderly traditions he swore to uphold. He had always respected, too, his fellow men, black or white, and his firm adherence to the conventions of separation could not fairly be ascribed to any hatred for anyone. Blacks had always worked for him and received decent wages, although he had never seen any reason to treat them as equals and had been taught from childhood not to. He was, therefore, appalled at the thought that they should vote and perhaps even hold elective office. The menace to his settled world came not, it seemed to him, from the local black community, which was peaceful enough, but from outsiders, black and white, who had for months been arousing people at mass meetings, hiring lawyers from outside, goading blacks into disregarding all the legally erected symbols of segregation and, it seemed to him, threatening to turn a peaceful community into a jungle. Matters became intensely critical with the scheduling of a massive parade onto the town hall, in defiance of the law, at

which time, it was threatened, all the blacks willing to do so would register as voters. This man, together with a massive force of sheriffs and deputies, went forth heavily armed to repel that assault and a scene of violence was quickly enacted, blacks falling bleeding by the road, but getting in a few wounds of their own with rock and pop bottles and whatever came to their hands. Restraint on both sides disappeared entirely when one sheriff and two Negroes got killed. Our deputy then managed to seize at gunpoint one of the blacks, who was obviously a leader, and an outsider. Throwing him into his own car, which was to serve as a paddy wagon, he drove for about half a mile and stopped. Red and sweating with fury and screaming "nigger," his gun in his victim's face, he began beating him about the head and face with his weapon. Then suddenly the deputy fell to the seat, tears streaming from his eyes. Sobbing like a child, and muttering epithets mingled with abject apology, he helped the beaten and astonished Negro from the car, wiped the blood and sweat from his brow, and gave him a drink of cold water and a clean handkerchief. Then he drove home and got drunk.

Story 6.

Two soldiers found themselves marooned on a tiny island in the Pacific. One was an American marine, the other a Japanese, and for a day or so neither suspected the presence of the other. The Americans had, they thought, killed or captured every one of the enemy, who were not numerous to begin with. The marine had been left behind when he was knocked out and lost, but not otherwise seriously wounded, during the fighting. It was the American marine who first discovered the other, and discovered too, to his dismay, that his foe was armed with a rifle, luger, and knife, while he had only a large knife. From then on he lived only by stealth, hiding during the day, meagerly sustaining himself by silently picking about in the darkness and covering all his traces, for he knew he would be hunted as soon as his presence was known and that he would die as soon as he was seen. He soon began to feel stalked, a naked and helpless animal for whom no concealment was safe, and he could sleep only in brief naps, when exhaustion forced sleep upon him, not knowing but that his enemy might at that moment be at his back. He knew that the bullet that was going to kill him would be in his skull before he would hear it, and he lived almost moment to moment expecting it. He began to contrive schemes for ambushing his hunter, who he knew must have learned of him by now, but the odds were so against him in all of these that he abandoned them as futile and lived furtively, certain that it could not go on indefinitely. Thirst, hunger, and exhaustion had after many days magnified his terror and helplessness. He clutched his knife day and night, and his enemy became to his imagination a vast, omnipotent, and ineluctable spectre. But deliverance came suddenly one day when, in the early light of dawn, he stumbled upon the Japanese, lying in profound sleep, both guns at his side and a huge knife laid out on his belly. His role as the hunted was ended, and with a single lunge he would abolish the source of his terror. His own knife raised high, he was ready to fall on his foe when he began to shake and could find no strength in his limbs. Thus he remained for some seconds, until the knife fell from his hand. The other leaped awake, and each stood staring into the terrified face of the other. The Japanese reached slowly for his weapons, pushed them violently out of reach of both men, then, hesitating, let his knife fall, harmless, beside the other.

The Significance of These Stories

There are no heroes in these stories. No one has earned any medal of honor, any citation from any society for the protection of animals, or any recognition from any council on civil liberties. Goodness of heart, tenderness toward things that can suffer, and the loving kindness that contradicts all reason and sense of duty and sometimes denies even the urge to life itself that governs us are seldom heroic. But who can fail to see, in these mixtures of good and evil, the one thing that really does shine like a jewel, as if by its own light?

Are we apt to learn anything by reviewing these things in the light of the analyses moralists have provided? Who acted from a sense of duty, or recited to himself the imperative of treating rational nature as an end in itself, or of acting on no maxim that he could not will to be a law for rational beings, and so on? Nothing of this sort was even remotely involved in anyone's thinking. Nor can we talk about consequences very convincingly, or the maximization of pleasure, or of competing claims and interests, or of seeing the good and directing the will to its attainment, or of honoring a mean between extremes—in short, there is not much that is strictly rational in any of these actions. We are not at all struck by the philosophical acumen that somehow led these people to see what was "the right thing to do." Insofar as they thought at all about what they were doing, or consulted their duty, or weighed possible consequences, they were inclined to do precisely what they did not do. We have in all these cases a real war between the head and the heart, the reason and the will, and the one thing that redeems them all is the quality of the heart, which somehow withstands every solicitation of the intellect. It is the compassionate heart that can still somehow make itself felt that makes men's deeds sometimes noble and beautiful, and nothing else at all. This, surely, is what makes men akin to the angels and the powers of light, and snuffs out in them the real and ever present forces of darkness and evil.

If someone were to say, "This is a good and virtuous man—although, of course, he has a rather pronounced tendency to cruelty and is quite unfeeling of others," we would at once recognize an absurdity. It would be quite impossible to pick out any morally good man under a description like that. Similarly, if one were to say, "This is a truly vicious man, wholly bereft of human goodness—although he has a good heart, and is kind to all living things," the absurdity leaps up again. Virtue and vice are not evenly distributed among men; no doubt all men have some of both, and one or the other tends to prevail in everyone. Most men, however, seem to know just what human goodness is when they see it, whether they have read treatises on morality or not, or whether or not they have tried to fathom its metaphysical foundations. For the fact is, it seems to have no such foundations, and no treatises on morals or disquisitions on the nature of true justice make it stand forth with more clarity than it already has. It would be as odd to suppose that one must become a philosopher before he can hope to recognize genuine moral good and evil, as it would to suppose that no man can be overwhelmed by a sunset until he understands the physics of refraction.

The Scope of Compassion

It will, of course, appear that genuine morality is not, by this account, confined to our relations with men, but extends to absolutely everything that can feel. Why should it not? What but a narrow and exclusive regard for themselves and a slavish worship for rational nature would ever have led moralists to think otherwise? That men are the only beings who are capable of reason is perhaps true, but they are surely not the only things that suffer. It seems perfectly evident that morality is tied to the liability to suffer rather than to the strictly human capacity for science and metaphysics and similar expressions of reason.

It makes no essential difference to morality, but only a difference of degree, that in my stories it was an insect that was impaled, a cat that was burned, and common pigeons that were liberated. The incentives were quite plainly identical in my first three stories, and identical again in the latter three, and it is quite obviously this malice in the former and compassion in the latter that stirs the moral sentiment. Something very precious is lost when men die at the hands of others, but that is not the reason for its moral evil. It is perhaps far less bad that a cat should die, and almost insignificant that an insect should perish; yet the quality of moral evil remains essentially the same in all these cases. Similarly, we can surely say of our marine in the last story, struggling to keep living and finding suddenly the threat to his life lying helpless before him, that he had a good heart. Do the words lose one bit of their force or meaning if said of the boy and his pigeons?

Most men have always recognized their kinship with the rest of creation and their responsibility to other living things, in spite of the fact that moralists in our tradition hardly so much as mention it. When the question comes up for wise men to consider, they more often than not relegate it to a footnote or an appendix, thinking it quite ancillary to any serious moral considerations, even though it has as much seriousness and urgency as any moral problem that can be raised. Enthralled by man's rational nature, and finding no sign of it among what men fondly refer to as the brutes, philosophers and moralists have tended to dismiss the latter as mere *things*. Descartes even went so far as to call them automata, implying that they do not even feel pain—an idea, one would think, that could never find lodgement in the mind of any man who had seen animals bleeding in traps. Nor has religion, in our culture, done much to offset such an error. The Christian religion, indeed, compares most unfavorably with others in this respect, and in not one of its creeds will one find the least consideration of animals generally. The theological emphasis, to be sure, is not on man's rational mind, but on his soul, which other animals are somewhat arbitrarily denied to possess. The result is the same as before, however; animals are thought of as mere things to be treated in any way that one pleases. One can hear a thousand sermons, or study the casuistic manuals of an entire theological library, without finding a word on the subject of kindness to animals. When, in fact, it was proposed to establish in Rome a society for the prevention of cruelty to animals, the effort was vetoed by Pope Pius IX on the ground that we have no duty to them. His reason and theology were without doubt correct. It can be doubted, however, whether the abstract

kind of duty he had in mind is owed to anything under the sun. Yet, it cannot be doubted that animals suffer exactly as men do, and they suffer unutterably because they cannot protest, cannot make their "claims," of which William James spoke, very articulate. The heart is no less evil that takes delight in the suffering of a cat, than one that extracts similar delight from the sufferings of men. The latter we may fear more, but the moral pronouncement is the same in each case.

Incentives and Consequences

Next it will be noted that on this account the consequences of one's deeds are of little relevance to pronouncing upon the moral significance of those deeds themselves. Here, again, this view is in perfect agreement with Kant, and in complete opposition to Mill. It is not, Kant said, what we happen to produce by our actions that counts, but why we perform those actions to begin with. But Kant, obsessed with rational nature, decided that the only acceptable moral incentive would have to be a rational one: namely, the rational apprehension of one's duty according to the formula of the categorical imperative. My account, on the other hand, provides no such rational formula at all. Indeed, the impulse of compassion so far transcends reason that it can as easily as not contradict it. It is sometimes the very irrationality of compassion, the residual capacity to respond with tenderness and love when all one's reason counsels otherwise, that confers upon a compassionate act its sweetness, beauty, and nobility. In exactly the same way does the irrationality of malice, the *pointless* but deliberate infliction of suffering, produce its acute and revolting ugliness.

Still, Kant was surely right in directing perception straight to the incentive of action rather than to its results, and Mill quite wrong in wanting to consider only the latter. Thus, it is a great evil that men should suffer and die. Considering these effects by themselves, the evil is the same no matter what produces it. But it is not a *moral* evil. Whether a man dies from being struck by lightning, by an automobile, or by a bullet, the effect is exactly the same in each case; and, considering only the effect, its evil is the same. This, however, is no moral judgment at all. To note that a given man dies from a lightning bolt, and that this is an evil, is to make no moral judgment on the lightning, the man, or his death. It is only to make a pronouncement of good and evil, of the kind considered far back in this discussion. It is, in other words, to describe a fact and add to the description an indication of the reaction to that fact of some conative or purposeful being. This becomes all the more evident when we consider that *all* men suffer and die, simply because they are sentient and mortal beings. No one escapes this fate. Yet, no morality at all turns on it; it is simply a fact, against which men may recoil, but not one that gives rise to any moral praise or blame. Nor is the picture automatically altered when such evils are found to result from human actions. A thousand men die on American highways every week as a result of their own actions, those of others, or both, and although no one doubts that this is a great evil, it is only rarely that the question of moral evil even arises. It is a problem of good and evil not significantly different from the evil of cancer. It is an evil to cope with, to minimize, but not one that normally prompts moral condemnation. Even when we bring the matter down to particular actions that are deliberate and willed, the

situation is not significantly changed. That an insect should be killed (by an entomologist, for example), or a cat (by a medical researcher), or even a man (by an enemy soldier) are in varying degrees evil, but it is not the moral sentiment that expresses itself here. What is expressed is a certain reverence for life, and also a fear and horror at its loss, as in wars; but the moral condemnation of a particular deed is far in the background, if not entirely absent. Indeed, if we recall my six stories, it is clear that most of the consequences of the actions described are quite insignificant. All are things that happen normally, all the time; and, yet, the moral judgment is identical, except for degree, in the first three examples and identical again in the rest. In one set of cases an insect dies, a cat dies, and an old man and an infant die, all things that happen pretty regularly. Now one might want, with good reason, to insist that the death of two human beings is hardly trivial, but the thing to note is that even if it were known that these two would have died soon of starvation, had they not been discovered, this would not in the least reduce the moral repugnance of their murders. The moral revulsion arises not from their deaths, but how they died and, in particular, from what was in the hearts of their murderers. And in the second set of stories we find that some pigeons live, to rejoin the millions of them already on earth, a man receives less of a beating than appeared imminent, and another, who had just narrowly escaped death in battle, does not die after all. These are hardly consequences that change the direction of man's destiny. From the standpoint of the good of the world as a whole, they are almost devoid of significance. Yet, one stands in a certain awe of them all, as soon as he sees what lies behind them: it is a compassionate heart that manages to overcome fear, hatred, and the sense of duty itself. However little it has won the praise of moralists and theologians, however little it may deck itself out with the ornamentation of intellect and reason, however strange and mysterious it may seem to the mind, it is still the fugitive and unpredictable thing that alone quickens moral esteem and stamps its possessor as a man who, although fallible and ignorant and capable of much evil, is nevertheless a man of deep goodness and virtue. ■

STORIES OF CRUELTY AND COMPASSION

(Student Worksheet)

1. Divide the stories into two groups of three: the first group deals with types of cruelty and the second group with types of compassion. What other themes characterize each group?

2. Which of the first three stories strikes you as most cruel? Why? Be specific! Which strikes you as the next most cruel? Why? Least cruel? Why?

3. From your ranking above, make a list of the cruel attributes or actions you noticed. Read over them and reflect on what they reveal about what you value. (For example, your horror at cruelty towards animals reveals your own love for animals.)

Incident of cruelty	*What it reveals*
(most cruel)	

4. Define "cruelty" in your own words.

5. What values do you think motivated these characters to act as they did? What values do you think were missing from them?

	Character's values	***Missing values***
Story #1		
Story #2		
Story #3		

6. Why do stories 4 through 6 all fall under the title of "compassion"? What is compassion? Define it in your own words.

7. List the ways in which each main character in these stories acts with compassion. Be specific. Which character acts with the most compassion? What makes you think so?

• Class 8 •
Film: After the First

Objectives

1. To identify sources of pressure
2. To consider the effect of pressure on decision making and value choices
3. To explore options for responding to pressure to make certain choices

Note to the Teacher

This class centers on the film *After the First*, about the values affirmed and questioned in the event of a young boy's hunting with his father as a rite of passage, a family tradition. This 16-mm film may be rented from Syracuse University Media Center (800-345-6797).

Procedure

1. Ask for observations from the journal assignments. What did students learn about themselves?
2. Have students watch the film. Ask students to imagine, as they watch, how they would feel if they were the young person in the film.
3. Following the film, ask: What are the positive family values portrayed in this film? What are the more controversial values? What would the father say about hunting? What would the mother say? The son? What are some ways that the boy could have responded to his dad? Do you think he will hunt again? Why or why not? What would you have done in his place? What would be your moral considerations?
4. At the conclusion of the discussion, explain the assignment for the next class.

Assignment

Suggest to the students that it is often true that we do not realize how much we value something until it is absent from our lives. Remind them that they have just read about the absence of important values in the stories of cruelty. From the list in their journals (class 2) of their five most important values, have them choose the one whose absence would most affect them and the world in which they live. Their assignment is to write a story that reflects the absence of this value. This assignment should be done on paper to be handed in, so that the stories may be displayed.

• *Class 9* •
Missing Value Stories

Objectives

1. To explore the consequences of values that are missing
2. To share students' insights on values with each other

Note to the Teacher

If space allows, post the stories from the previous assignment for students to enjoy.

Procedure

1. Have students share "missing value" stories in small groups. As each student reads his or her story, listeners should try to guess what value is missing. Students will enjoy sharing and hearing stories.
2. When groups have shared stories, ask a representative from each group to summarize for the class the values that were missing in their group's stories.
3. Lead the class in a brief discussion of the impact of values missing as opposed to having certain values.
4. Present the assignment for the next class.

Assignment

The Alice Walker story "Everyday Use," the assignment for the next class (included in unit III, class 10) comes from her book *In Love and Trouble: Stories of Black Women* (San Diego: Harcourt Brace Jovanovich, 1973). It has also been reprinted in *The Norton Anthology of American Literature*, 3rd edition, volume 2.

Students are to read the story as the class moves to unit III and discussions of family values.

Unit III

FAMILY VALUES

UNIT III OVERVIEW

By now the students have thought in some depth about their own values. The purpose of this unit is to help them to explore why they hold certain beliefs and where those beliefs originate.

The first source of values in a child's life is the home. Many cherished family values have been passed down through generations, yet also, as American life diversifies and as new technologies transform daily life, heritage may come into conflict with new or different ways. Indeed, in some families, there is very little sense of inherited values.

Understanding both the sources of values and the possible conflicts within a family is an important part of establishing one's own individual identity. This unit is designed to help students explore the concept of family values. This is done first on an impersonal level by examining a short story dealing with a conflict of old and new values in an African-American family from Georgia. Then students explore the values in their own families in two ways. First, they prepare a 6" by 6" patch, representing their family's heritage, for a class quilt (details about this project may be found in classes 10 and 12). Next, they conduct an interview of an older family member who has brought up children. For many students and their parents alike, this is a moving and sometimes eye-opening experience. This leads into a class period spent discussing family conflicts and the resources each individual can draw upon to deal with conflict.

The last class of the unit is a field trip to a family shelter. If the teacher and class wish to make this trip, arrangements should be made well in advance.

UNIT III CONTENTS

10. Alice Walker's "Everyday Use"
11. Roots: What is a Family?
12. A Class Quilt
13. Family Interviews
14. Families in Conflict
15. Field Trip to a Family Shelter

UNIT III RESOURCES

1. Alice Walker, "Everyday Use" (included in class 10)
2. Material for a class quilt (class 12)
3. Student handouts (included)

UNIT III ASSIGNMENTS

(Student Handout)

Class 10: Alice Walker's "Everyday Use"

Begin working on your personal contribution of a patch to a class quilt. The quilts in "Everyday Use" are pieced together from clothing worn by a grandmother, grandfather, and great-grandfather, representing a fascinating and unique family heritage. Choose objects, or pictures from magazines, representing five important elements of your own family's heritage. Make them into a collage on the 6" x 6" piece of posterboard provided by the teacher. Be prepared to explain your patch to the class.

Class 11: Roots: What is a Family?

Complete the quilt patch and write a paragraph to explain what you have chosen to represent your family and why. Bring your patch and your paragraph to the next class.

Class 12: A Class Quilt

Using the questionnaire provided by your teacher, conduct an interview of a family member.

Class 13: Family Interviews

Journal entry:
Think of a time when you were in conflict with another member of your family. Describe the situation. Based on what we have discussed in this unit, how could you have handled the situation differently?

Class 14: Families in Conflict

Look for a letter about family conflict in a newspaper advice column like Dear Abby or Ann Landers, or write your own letter. What would you write in answer to this person?

Class 15: Field Trip to a Family Shelter

Write about your experience in your journal. What does it mean for a family to live in a shelter?

• Class 10 •
Alice Walker's "Everyday Use"

Objectives

1. To help students see, in a context other than their own, that strong differences of values can occur within a single family
2. To enable students to analyze such family differences
3. To enable students to apply the steps used in analyzing another family to examining their own family by interviewing a family member

Note to the Teacher

Alice Walker's "Everyday Use," the focus of this class, is printed below. It was first published in her book *Love & Trouble: Stories of Black Women* (San Diego: Harcourt Brace Jovanovich, 1973) and was previously reprinted in the *Norton Anthology of American Literature*, 3rd edition, volume 2. A summary of the story appears below.

Be sure to photocopy enough copies of the Family Interview Questionnaire. The students should have at least one weekend to work on this assignment, in which they are to interview a parent or grandparent.

See the assignment sheet below and the information in class 12 for an explanation of and suggestions for the quilt patch project. It is helpful to provide each student with a 6" x 6" square of posterboard to insure uniformity of size. This will make constructing the quilt in class much easier!

Procedure

A quiz or brief writing assignment on the story at the beginning of class helps to focus students' minds and enhances the quality of the subsequent discussion. Have the students answer the following questions, allowing 10 minutes:

1. Identify the values of the two sisters, Dee and Maggie.

2. Is one daughter right? Why or why not?

3. With which daughter do you feel the most sympathy? Why?

Begin the discussion by asking the quiz questions again. Then continue with these:

1. What must the mother be feeling with two daughters who have turned out so differently?
2. Describe the mother. Which daughter is she most like?
3. Describe Maggie. What kind of personality does she have? Describe her life growing up and the life she now lives.
4. Describe Dee/Wangero and her personality. What was she like growing up? What kind of a life do you imagine she is now living?
5. Does Maggie have a sense of self-respect? Does Dee? How would you define self-respect? How does a person develop self-respect?
6. Maggie's mother hugs Maggie for the first time at the end of the story. How does this affect Maggie?
7. What is the difference between Maggie's facial expressions throughout the story and the final smile she gives as Wangero leaves the house in disgust?
8. Explain Wangero's statement at the end: "You just don't understand . . . your heritage." Does the mother agree with her? How does Wangero define "heritage"? How does Maggie? How does the mother? (Make three lists on the board comparing and contrasting what each understands by "heritage.")
9. What do the quilts represent? How do you think the quilts should be handled?
10. What is human dignity? What is respect? How do dignity and respect function in the lives of the three women in this story?
11. How to families accommodate change?

Assignment

Hand out and explain the "Family Interview Questionnaire" (included below and to be turned in for lesson 13).

Have students begin their piece of the class quilt (to be assembled in class 12). The quilts in "Everyday Use" are pieced together from clothing worn by a grandmother, grandfather, and great-grandfather, representing a fascinating and unique family heritage. Instruct students to choose objects or pictures from magazines representing five important elements of their own family's heritage. Students should make them into a collage on a 6" x 6" piece of posterboard provided by you. Indicate to students that they should be prepared to explain their patch to the rest of the class.

SUMMARY OF "EVERYDAY USE"

"Everyday Use" is a short story by Alice Walker set in the late sixties, told from the point of view of the African-American mother of two daughters. The two daughters have taken very different routes in life. The older sister, Dee, or "Wangero," an extrovert and go-getter, embarrassed by her poor southern roots, has gone to college, married a black Muslim, moved to the city, and embraced her African heritage, while rejecting and even scorning her family. Her younger sister Maggie, shy, introverted, severely scarred by a childhood accident, dull and dutiful, is still living at home with her mother, looking forward to marrying a local boy, and living life as she has always lived it.

The tension of the story revolves around the brief return home of the older sister. She has come to collect a few charming artifacts—utilitarian furniture and quilts, now popular collectors' items—with which to decorate her urban home. In particular, she claims a quilt pieced together by a grandmother from scraps of clothing of family members, some dating as far back as the Civil War era. She wants to hang it on her wall, claiming that her sister will just ruin it by putting it to everyday use. Maggie, who has never had anything her own way, reluctantly consents to let Dee have it. The mother, however, finally puts her foot down, insisting that if Maggie wishes to put the quilt to everyday use, she may, for it is more rightfully hers.

The story presents a clear contrast between the old way of rural poverty lived by Maggie and her mother/narrator, and the "upwardly mobile" urban middle-class ways of the older daughter. The mother half admires and half resents her successful daughter. From the perspective of most outsiders, Dee is by far the more admirable of the two daughters. Yet the mother ultimately affirms the values of Maggie, and in so doing, affirms her own dignity and worth as a human being.

Everyday Use

for your grandmama

Alice Walker

I will wait for her in the yard that Maggie and I made so clean and wavy yesterday afternoon. A yard like this is more comfortable than most people know. It is not just a yard. It is like an extended living room. When the hard clay is swept clean as a floor and the fine sand around the edges lined with tiny, irregular grooves, anyone can come and sit and look up into the elm tree and wait for the breezes that never come inside the house.

Maggie will be nervous until after her sister goes: she will stand hopelessly in corners, homely and ashamed of the burn scars down her arms and legs, eyeing her sister with a mixture of envy and awe. She thinks her sister has held life always in the palm of one hand, that "no" is a word the world never learned to say to her.

You've no doubt seen those TV shows where the child who has "made it" is confronted, as a surprise, by her own mother and father, tottering in weakly from backstage. (A pleasant surprise, of course: What would they do if parent and child came on the show only to curse out and insult each other?) On TV mother and child embrace and smile into each other's faces. Sometimes the mother and father weep, the child wraps them in her arms and leans across the table to tell how she would not have made it without their help. I have seen these programs.

Sometimes I dream a dream in which Dee and I are suddenly brought together on a TV program of this sort. Out of a dark and soft-seated limousine I am ushered into a bright room filled with many people. There I meet a smiling, gray, sporty man like Johnny Carson who shakes my hand and tells me what a fine girl I have. Then we are on the stage and Dee is embracing me with tears in her eyes. She pins on my dress a large orchid, even though she has told me once that she thinks orchids are tacky flowers.

In real life I am a large, big-boned woman with rough, man-working hands. In the winter I wear flannel nightgowns to bed and overalls during the day. I can kill and clean a hog as mercilessly as a man. My fat keeps me hot in zero weather. I can work outside all day, breaking ice to get water for washing; I can eat pork liver cooked over the open fire minutes after it comes steaming from the hog. One winter I knocked a bull calf straight in the brain between the eyes with a sledge hammer and had the meat hung up to chill before nightfall. But of course all this does not show on television. I am the way my daughter would want me to be: a hundred pounds lighter, my skin like an uncooked barley pancake. My hair glistens in the hot bright lights. Johnny Carson has much to do to keep up with my quick and witty tongue.

But that is a mistake. I know even before I wake up. Who ever knew a Johnson with a quick tongue? Who can even imagine me looking a strange white man in the eye? It seems to me I have talked to them always with one foot raised in flight, with my head turned in whichever way is farthest from them. Dee,

though. She would always look anyone in the eye. Hesitation was no part of her nature.

"How do I look, Mama?" Maggie says, showing just enough of her thin body enveloped in pink skirt and red blouse for me to know she's there, almost hidden by the door.

"Come out into the yard," I say.

Have you ever seen a lame animal, perhaps a dog run over by some careless person rich enough to own a car, sidle up to someone who is ignorant enough to be kind to him? That is the way my Maggie walks. She has been like this, chin on chest, eyes on ground, feet in shuffle, ever since the fire that burned the other house to the ground.

Dee is lighter than Maggie, with nicer hair and a fuller figure. She's a woman now, though sometimes I forget. How long ago was it that the other house burned? Ten, twelve years? Sometimes I can still hear the flames and feel Maggie's arms sticking to me, her hair smoking and her dress falling off her in little black papery flakes. Her eyes seemed stretched open, blazed open by the flames reflected in them. And Dee. I see her standing off under the sweet gum tree she used to dig gum out of; a look of concentration on her face as she watched the last dingy gray board of the house fall in toward the red-hot brick chimney. Why don't you do a dance around the ashes? I'd want to ask her. She had hated the house that much.

I used to think she hated Maggie, too. But that was before we raised the money, the church and me, to send her to Augusta to school. She used to read to us without pity; forcing words, lies, other folks' habits, whole lives upon us two, sitting trapped and ignorant underneath her voice. She washed us in a river of make-believe, burned us with a lot of knowledge we didn't necessarily need to know. Pressed us to her with the serious way she read, to shove us away at just the moment, like dimwits, we seemed about to understand.

Dee wanted nice things. A yellow organdy dress to wear to her graduation from high school; black pumps to match a green suit she'd made from an old suit somebody gave me. She was determined to stare down any disaster in her efforts. Her eyelids would not flicker for minutes at a time. Often I fought off the temptation to shake her. At sixteen she had a style of her own: and knew what style was.

I never had an education myself. After second grade the school was closed down. Don't ask me why: in 1927 colored asked fewer questions than they do now. Sometimes Maggie reads to me. She stumbles along good-naturedly but can't see well. She knows she is not bright. Like good looks and money, quickness passed her by. She will marry John Thomas (who has mossy teeth in an earnest face) and then I'll be free to sit here and I guess just sing church songs to myself. Although I never was a good singer. Never could carry a tune. I was always better at a man's job. I used to love to milk till I was hooked in the side in '49. Cows are soothing and slow and don't bother you, unless you try to milk them the wrong way.

I have deliberately turned my back on the house. It is three rooms, just like the one that burned, except the roof is tin; they don't make shingle roofs any more. There are no real windows, just some holes cut in the sides, like the portholes in a ship, but not round and not square, with rawhide holding the shutters up on the outside. This house is in a pasture, too, like the other one. No doubt

when Dee sees it she will want to tear it down. She wrote me once that no matter where we "choose" to live, she will manage to come see us. But she will never bring her friends. Maggie and I thought about this and Maggie asked me, "Mama, when did Dee ever *have* any friends?"

She had a few. Furtive boys in pink shirts hanging about on washday after school. Nervous girls who never laughed. Impressed with her they worshiped the well-turned phrase, the cute shape, the scalding humor that erupted like bubbles in lye. She read to them.

When she was courting Jimmy T she didn't have much time to pay to us, but turned all her faultfinding power on him. He *flew* to marry a cheap city girl from a family of ignorant flashy people. She hardly had time to recompose herself.

When she comes I will meet—but there they are!

Maggie attempts to make a dash for the house, in her shuffling way, but I stay her with my hand. "Come back here," I say. And she stops and tries to dig a well in the sand with her toe.

It is hard to see them clearly through the strong sun. But even the first glimpse of leg out of the car tells me it is Dee. Her feet were always neat-looking, as if God himself had shaped them with a certain style. From the other side of the car comes a short, stocky man. Hair is all over his head a foot long and hanging from his chin like a kinky mule tail. I hear Maggie suck in her breath. "Uhnnnh," is what it sound like. Like when you see the wriggling end of a snake just in front of your foot on the road. "Uhnnnh."

Dee next. A dress down to the ground, in this hot weather. A dress so loud it hurts my eyes. There are yellows and oranges enough to throw back the light of the sun. I feel my whole face warming from the heat waves it throws out. Earrings gold, too, and hanging down to her shoulders. Bracelets dangling and making noises when she moves her arm up to shake the folds of the dress out of her armpits. The dress is loose and flows, and as she walks closer, I like it. I hear Maggie go "Uhnnnh" again. It is her sister's hair. It stands straight up like the wool on a sheep. It is black as midnight and around the edges are two long pigtails that rope about like small lizards disappearing behind her ears.

"Wa-su-zo-Tean-o!" she says, coming on in that gliding way the dress makes her move. The short stocky fellow with the hair to his navel is all grinning and he follows up with "Asalamalakim, my mother and sister!" He moves to hug Maggie but she falls back, right up against the back of my chair. I feel her trembling there and when I look up I see the perspiration falling off her chin.

"Don't get up," says Dee. Since I am stout it takes something of a push. You can see me trying to move a second or two before I make it. She turns, showing white heels through her sandals, and goes back to the car. Out she peeks next with a Polaroid. She stoops down quickly and lines up picture after picture of me sitting there in front of the house with Maggie cowering behind me. She never takes a shot without making sure the house is included. When a cow comes nibbling around the edge of the yard she snaps it and me and Maggie *and* the house. Then she puts the Polaroid in the back seat of the car, and comes up and kisses me on the forehead.

Meanwhile Asalamalakim is going through motions with Maggie's hand. Maggie's hand is as limp as a fish, and probably as cold, despite the sweat, and

she keeps trying to pull it back. It looks like Asalamalakim wants to shake hands but wants to do it fancy. Or maybe he don't know how people shake hands. Anyway, he soon gives up on Maggie.

"Well," I say, "Dee."

"No, Mama," she says. "Not 'Dee,' Wangero Leewanika Kemanjo!"

"What happened to 'Dee'?" I wanted to know.

"She's dead," Wangero said. "I couldn't bear it any longer, being named after the people who oppress me."

"You know as well as me you was named after your aunt Dicie," I said. Dicie is my sister. She named Dee. We called her "Big Dee" after Dee was born.

"But who was *she* named after?" asked Wangero.

"I guess after Grandma Dee," I said.

"And who was she named after?" asked Wangero.

"Her mother," I said, and saw Wangero was getting tired. "That's about as far back as I can trace it," I said. Though, in fact, I probably could have carried it back beyond the Civil War through the branches.

"Well," said Asalamalakim, "there you are."

"Uhnnnh," I heard Maggie say.

"There I was not," I said, "before 'Dicie' cropped up in our family, so why should I try to trace it that far back?"

He just stood there grinning, looking down on me like somebody inspecting a Model A car. Every once in a while he and Wangero sent eye signals over my head.

"How do you pronounce this name?" I asked.

"You don't have to call me by it if you don't want to," said Wangero.

"Why shouldn't I?" I asked. "If that's what you want us to call you, we'll call you."

"I know it might sound awkward at first," said Wangero.

"I'll get used to it," I said. "Ream it out again."

Well, soon we got the name out of the way. Asalamalakim had a name twice as long and three times as hard. After I tripped over it two or three times he told me to just call him Hakim-a-barber. I wanted to ask him was he a barber, but I didn't really think he was, so I didn't ask.

"You must belong to those beef-cattle peoples down the road," I said. They said "Asalamalakim" when they met you, too, but they didn't shake hands. Always too busy: feeding the cattle, fixing the fences, putting up salt-lick shelters, throwing down hay. When the white folks poisoned some of the herd the men stayed up all night with rifles in their hands. I walked a mile and a half just to see the sight.

Hakim-a-barber said, "I accept some of their doctrines, but farming and raising cattle is not my style." (They didn't tell me, and I didn't ask, whether Wangero (Dee) had really gone and married him.)

We sat down to eat and right away he said he didn't eat collards and pork was unclean. Wangero, though, went on through the chitlins and corn bread, the greens and everything else. She talked a blue streak over the sweet potatoes. Everything delighted her. Even the fact that we still used the benches her daddy made for the table when we couldn't afford to buy chairs.

"Oh, Mama!" she cried. Then turned to Hakim-a-barber. "I never knew how lovely these benches are. You can feel the rump prints," she said, running her

hands underneath her and along the bench. Then she gave a sigh and her hand closed over Grandma Dee's butter dish. "That's it!" she said. "I knew there was something I wanted to ask you if I could have." She jumped up from the table and went over in the corner where the churn stood, the milk in it clabber by now. She looked at the churn and looked at it.

"This churn top is what I need," she said. "Didn't Uncle Buddy whittle it out of a tree you all used to have?"

"Yes," I said.

"Uh huh," she said happily. "And I want the dasher, too."

"Uncle Buddy whittle that, too?" asked the barber.

Dee (Wangero) looked up at me.

"Aunt Dee's first husband whittled the dash," said Maggie so low you almost couldn't hear her. "His name was Henry, but they called him Stash."

"Maggie's brain is like an elephant's," Wangero said, laughing. "I can use the churn top as a centerpiece for the alcove table," she said, sliding a plate over the churn, "and I'll think of something artistic to do with the dasher."

When she finished wrapping the dasher the handle stuck out. I took it for a moment in my hands. You didn't even have to look close to see where hands pushing the dasher up and down to make butter had left a kind of sink in the wood. In fact, there were a lot of small sinks; you could see where thumbs and fingers had sunk into the wood. It was beautiful light yellow wood, from a tree that grew in the yard where Big Dee and Stash had lived.

After dinner Dee (Wangero) went to the trunk at the foot of my bed and started rifling though it. Maggie hung back in the kitchen over the dishpan. Out came Wangero with two quilts. They had been pieced by Grandma Dee and then Big Dee and me had hung them on the quilt frames on the front porch and quilted them. One was in the Lone Star pattern. The other was Walk Around the Mountain. In both of them were scraps of dresses Grandma Dee had worn fifty and more years ago. Bits and pieces of Grandpa Jarrell's Paisley shirts. And one teeny faded blue piece, about the size of a penny matchbox, that was from Great Grandpa Ezra's uniform that he wore in the Civil War.

"Mama," Wangero said sweet as a bird. "Can I have these old quilts?"

I heard something fall in the kitchen, and a minute later the kitchen door slammed.

"Why don't you take one or two of the others?" I asked. "These old things was just done by me and Big Dee from some tops your grandma pieced before she died."

"No," said Wangero. "I don't want those. They are stitched around the borders by machine."

"That'll make them last better," I said.

"That's not the point," said Wangero. "These are all pieces of dresses Grandma used to wear. She did all this stitching by hand. Imagine!" She held the quilts securely in her arms, stroking them.

"Some of the pieces, like those lavender ones, come from old clothes her mother handed down to her," I said, moving up to touch the quilts. Dee (Wangero) moved back just enough so that I couldn't reach the quilts. They already belonged to her.

"Imagine!" she breathed again, clutching them closely to her bosom.

"The truth is," I said, "I promised to give them quilts to Maggie, for when she marries John Thomas."

She gasped like a bee had stung her.

"Maggie can't appreciate these quilts!" she said. "She'd probably be backward enough to put them to everyday use."

"I reckon she would," I said. "God knows I been saving 'em for long enough without nobody using 'em. I hope she will!" I didn't want to bring up how I had offered Dee (Wangero) a quilt when she went away to college. Then she had told me they were old-fashioned, out of style.

"But they're *priceless*!" she was saying now, furiously; for she has a temper. "Maggie would put them on the bed and in five years they'd be in rags. Less than that!"

"She can always make some more," I said. "Maggie knows how to quilt."

Dee (Wangero) looked at me with hatred. "You just will not understand. The point is these quilts, *these* quilts!"

"Well," I said, stumped. "What would *you* do with them?"

"Hang them," she said. As if that was the only thing you *could* do with quilts.

Maggie by now was standing in the door. I could almost hear the sound her feet made as they scraped over each other.

"She can have them, Mama," she said, like somebody used to never winning anything, or having anything reserved for her. "I can 'member Grandma Dee without the quilts."

I looked at her hard. She had filled her bottom lip with checkerberry snuff and it gave her a face a kind of dopey, hangdog look. It was Grandma Dee and Big Dee who taught her how to quilt herself. She stood there with her scarred hands hidden in the folds of her skirt. She looked at her sister with something like fear but she wasn't mad at her. This was Maggie's portion. This was the way she knew God to work.

When I looked at her like that something hit me in the top of my head and ran down to the soles of my feet. Just like when I'm in church and the spirit of God touches me and I get happy and shout. I did something I never had done before: hugged Maggie to me, then dragged her on into the room, snatched the quilts out of Miss Wangero's hands and dumped them into Maggie's lap. Maggie just sat there on my bed with her mouth open.

"Take one or two of the others," I said to Dee.

But she turned without a word and went out to Hakim-a-barber.

"You just don't understand," she said, as Maggie and I came out to the car.

"What don't I understand?" I wanted to know.

"Your heritage," she said. And then she turned to Maggie, kissed her, and said, "You ought to try to make something of yourself, too, Maggie. It's really a new day for us. But from the way you and Mama still live you'd never know it."

She put on some sunglasses that hid everything above the tip of her nose and her chin.

Maggie smiled; maybe at the sunglasses. But a real smile, not scared. After we watched the car dust settle I asked Maggie to bring me a dip of snuff. And then the two of us sat there just enjoying, until it was time to go in the house and go to bed. ■

FAMILY INTERVIEW QUESTIONNAIRE
The Family as a Source of Values

(Student Handout)

Perhaps the most important source of an individual's values is the family. It is interesting to explore a family's past, particularly in terms of the way it has transmitted its beliefs from generation to generation, and to consider the ways in which the social trends of an era have influenced those beliefs. Your assignment is to interview an older family member—a parent or a grandparent—to find out what has changed and what has remained the same in the way family members have been brought up. How does your up-bringing compare with the person's whom you interviewed? Is it very similar? Is it different? How and why? It should be particularly interesting to compare your results with those of your classmates.

Please use the following five questions in conducting your interview. Use the spaces provided for your answers. If you need more space, feel free to use additional sheets of paper. The last set of three questions is for you to answer.

* * *

Name of person interviewed and his or her relationship to you:

1. What would you say were the values most strongly stressed in your up-bringing?

2. Can you remember any events in your childhood that made you realize the importance of those values?

3. How were values conveyed? (for example, stories, maxims, rewards, punishments, etc.). Give some specific examples.

4. Was there ever any disagreement between your parents about values? How were these differences handled? Were there ever any disagreements between you and your parents about values? How did you handle these differences?

5. What values have you tried to hand down to your children? What are the major differences between your up-bringing and the up-bringing of your children? Why have these changes been made?

TO THE STUDENT: The following questions are for you to answer on your own after the interview.

a. Which values discussed by your family member do *you* consider most important? Do you think you will try to hand them on to your children? Why?

b. Do you see any differences in values between you and your family member? What are they, and why do you think they exist?

c. How would you summarize your family in terms of values?

• *Class 11* •
Roots: What is a Family?

Objectives

1. To explore different patterns of modern family life
2. To move students toward an understanding of how different families establish their identities and, in particular, what each family values most in its members

Note to the Teacher

In order to make this class non-threatening and more fun, it is useful to conduct the class as a story-swapping session.

Procedure

1. Begin by putting students in groups of three or four. Give each group a copy of the discussion questions provided below to initiate a conversation about what they know about their grandparents and the way they were brought up.

   Have the students consider generally the similarities and the differences among their families. What did they find they had in common? What were the differences?

2. Have students return from their groups for a full-class discussion. Broaden the discussion from grandparents to parents, to find out about the ways in which their mothers and fathers were brought up. Ask the students whether they think there are any additional questions that it would be useful to ask to learn about family life and history. For example, did the parent's family take family vacations? If so, what were they usually like? Has the size of families changed? Are there more working mothers?

   In the general discussion following, it might be interesting to explore whether students tend to know more about one side of the family than the other and why that might be. Also, compare the information on grandparents versus parents. How does one come to know this kind of information? What does the simple telling of stories say about a family? What do you learn from your parents' stories?

3. In order to vary the approach a little and to address the issue of families today, students enjoy picking a particular topic or custom

to explore what their own family is like and how it is similar to and different from the families of other class members. For example, the teacher might ask students to describe how their family eats dinner. Does the whole family sit down together? Does everyone do their own thing? Why?

Or ask the students each to describe the family customs surrounding Thanksgiving or another holiday. It is important, especially for the teacher, to avoid making value judgments in this exercise. Remember that the purpose is to demonstrate the range of customs in the modern family. By hearing about different ways families celebrate holidays, a student can more easily and perhaps more objectively look at his or her own family to see what values are being transmitted.

4. Finally, ask what symbol each student would choose to represent his or her own family. Remind them that customs are tangible, but that values are not always obvious. Brainstorm together and then list the symbols and values on the board. Conclude the discussion by focusing on the differences that the students see among themselves and the reasons for those differences. Was there greater uniformity among their parents' and grandparents' generations? What are the implications for young people today living in a society where so many different beliefs are held? How does this affect their own decision making? In spite of all these differences, are there some basic, underlying principles that hold true for all?

5. This leads effectively into a further discussion of the quilt patch assignment. Stress that the collages are to represent *family* values—not just the student's own *personal* values. The exercise is not intended to be a repeat of the first exercise of bringing in objects to represent their top five personal values!

Assignment

Have students complete their quilt patches and write a paragraph to explain what they have chosen to represent their families and why. They should each bring their patch and paragraph to the next class.

CLASS DISCUSSION QUESTIONS ABOUT GRANDPARENTS

(Student Handout)

1. Identify which grandparent the student is talking about.

2. Did both the mother and father live at home? Where did they live?

3. Did the father work? Did the mother work?

4. How many children were there in the family? Did all of the children graduate from high school? Did any of the children graduate from college? Graduate school?

5. Did your grandparent help support his or her family while growing up?

6. What do you like best about this grandparent? What do you most admire in him or her?

7. If you were to choose one object that best describes or symbolizes your grandparent, what would it be?

• Class 12 •
A Class Quilt

Objective

1. To allow each student time to explain his or her own patch and share family values
2. To encourage appreciation for the diversity of family values represented in the class

Note to the Teacher

To construct the quilt, it is helpful to provide either a large piece of fabric or a paper backing with a grid pattern to set off each 6" x 6" patch.

Procedure

1. Students may choose either to read their paragraphs or simply to explain each element of their patch without notes.
2. After each student has explained his or her patch, the class should decide as a group on the most effective arrangement of the patches, and what (if any) pattern should be created to tie all the different patches together.
3. Assemble the quilt pieces as a class.

Assignment

Have students complete the interviews of family members.

• *Class 13* •
Family Interviews

Objectives

1. To let students discuss what they discovered about their family through the interview process
2. To introduce the issue of family conflict and the need for means of dealing with it

Note to the Teacher

Generally, both children and parents seem to enjoy having the formal opportunity afforded by the interview to talk seriously about beliefs. The interview could easily be expanded to include more specific questions about attitudes towards family time, dating, premarital sex, drugs, curfews, and other family concerns.

Procedure

1. Allow each student to share some of the results of their interviews. List on the board the various values that the interviewees felt were stressed in their up-bringing (question 1), the means of conveying those values (question 3), and the values that the interviewees tried to hand down to their children (question 5).
2. Ask the class to find similarities and differences among the values stressed in the interviewees' up-bringing. Then ask them to find similarities and differences between the values with which the interviewees were raised and the values with which they tried to raise their children.
3. The best springboard for class discussion is the final three-part question, which allows the students to evaluate what they have learned from their family member and to decide what is most important to them. Spend as much as half of the class focusing on the topics raised in this question.
4. If time permits, or the discussion indicates, a current issue that ties in well with the subject of family values is that of "Crack Babies." For example, in the spring of 1991 *Time* magazine had a particularly compelling study of the social implications of the number of babies being born to crack-addicted mothers. Issues of responsibility, education, love and caring, as well as many others, come into stark relief in this issue, which has stimulated excellent class discussion.

Conclude the class discussion by returning to the issue of disagreeing with other family members on particular values. Everyone has disagreements on some level, and it is important to have mechanisms and strategies for dealing with disagreements effectively and responsibly when they arise. Give some examples of conflict (e.g., fighting with a brother or sister over who is going to set the table for dinner, or fighting with divorced parents over whether you will stay at your mother's or your father's place).

Assignment

Have students write on the following topic in their journals:

Think of a time when you were in conflict with another member of your family. Describe the situation. Based on what we have discussed in this unit, how could you have handled the situation differently?

• *Class 14* •
Families in Conflict

Objectives

1. To make students aware of the sources and nature of family conflict
2. To make students aware of various means of conflict resolution, including seeking help outside the family

Note to the Teacher

The issue of conflict and disagreement in families has been touched upon in several previous classes. In establishing one's own identity, it is important to know how to deal effectively with conflicts when they arise. Some children encounter only the mildest types of conflict, while others might find themselves in the middle of a difficult divorce. In either case, it is important for children to be aware of the resources, both internal and external, that they can draw upon to resolve or at least handle the conflicts they encounter.

Depending on the family situations of members of the class, this discussion can become quite intense and can bring to the surface issues that some students might rather avoid. It is important to be sensitive, to guide the discussion as needed to avoid emotional injury to anyone, and to be prepared to follow up with students who reveal serious conflict situations.

Procedure

1. Making reference to the journal assignment from class 13, ask the students to put on the board different types of conflict that arise in families.
2. Choose several of the situations and ask the class to propose ways of resolving them. Can they find their own ways of settling the dispute? Is the situation beyond them? When are inner resources not enough? Where can they turn to find help? Are there people at school who can help them? Can friends help? Is there someone they trust with whom they can talk things out?
3. Brainstorm on resources where students may get support outside the family.
4. Remind students that these resources may be teachers, parents of friends, clergy, or other adults. Students are often reluctant to approach someone outside the family for support. Suggest that if students know someone who needs to get outside help, an offer to accompany that person may make the initial contact easier.

Assignment

Ask students to look for a letter about family conflict in a newspaper advice column like Dear Abby or Ann Landers, or to write their own letters. What would they write in answer to the writer's request for advice?

• *Class 15* •
Field Trip to a Family Shelter

Objectives

1. To help make students aware of the difficult social and economic problems a number of families face in today's society
2. To allow students to become personally involved with such families in difficulty in an active way (preparing food, serving meals, playing with children) at a local family shelter

Note to the Teacher

You may wish to ask local churches or community agencies to help arrange your initial contact with a shelter.

Procedure

1. Contact the person in charge of the shelter, explain the reason for the desired visit, and plan the class visit with the director very carefully. If possible, visit the site on your own before the date of the class visit.
2. Prepare the class for the visit several weeks ahead of time. To the best of your ability, describe what the shelter is like and what happens there on a daily basis.
3. Discuss with your students the experiences they have had visiting nursing homes or other shelters, and the emotions connected with these visits.
4. Plan out the activities for the field trip so that everyone knows exactly what he or she is expected to do.

Assignment

Have students write about their experience in their journals. What does it mean for a family to live in a shelter?

Unit IV

SCHOOL VALUES

UNIT IV OVERVIEW

The purpose of this unit is to identify values taught in school and to determine how those values relate to personal and family values. For example, students may raise such issues as, "Is lying ever justified? If so, when?" Students are encouraged to gather their questions from issues that arise in their own school community.

"So Much Unfairness of Things," a short story by C.D.B. Bryan, raises some of these questions and provides a focus for this unit. This story, originally published in the *New Yorker* (June 2, 1962), may also be found in the literature text *Counterpoints in Literature* (Glenview, IL: Scott Foresman, 1976).

Before beginning this unit, speak with an appropriate school administrator who might be able to meet with the class (see class 19).

UNIT IV CONTENTS

16. School Issues
17. "So Much Unfairness of Things"—Honor Board Role Play
18. "So Much Unfairness of Things"—The School Honor Code
19. School Administrator Interview

UNIT IV RESOURCES

1. C.D.B. Bryan, "So Much Unfairness of Things"
2. School administrator as guest speaker
3. Student handouts (included)

UNIT IV ASSIGNMENTS

(Student Handout)

Class 16: School Issues

Read the first half of "So Much Unfairness of Things."

Class 17: "So Much Unfairness of Things"

Complete the reading of "So Much Unfairness of Things."

Read through the school honor code or statement of school philosophy.

Class 18: "So Much Unfairness of Things"—Honor Board Role Play

Write a letter to a school administrator identifying issues related to school values that you believe need to be discussed.

Class 19: "So Much Unfairness of Things"—The School Honor Code

Read the selections from Hammurabi's code.

• *Class 16* •
School Issues

Objectives

1. To determine what issues are important to the school community
2. To identify ways these issues are expressed through school activities
3. To articulate rationales for particular values
4. To develop confidence to express opinions publicly

Note to the Teacher

Information on debate format should be available through the school's English or drama teachers.

C.D.B. Bryan's short story "So Much Unfairness of Things," which students begin reading with this class, first appeared in 1962 in the *New Yorker* (see unit overview). You may wish to emphasize that students should not finish the story until after the next class (class 17).

Procedure

1. Ask students to list issues that they think are important in the school community as reflected in school newspapers, assemblies, and/or "town meetings." As the class brainstorms, have one student write the list on the board for all to see.
2. Divide the class into two teams. Have each group choose one of the issues and prepare a debate, including pro and con, to present to the class.
3. Allow as much time as possible to prepare arguments, while leaving time for presentation and brief discussion at the end of the debate.
4. Ask students to give general observations about the debate. Which teams or students were the most convincing? Did they use factual data or emotions to support their points?
5. Review the procedure in your school for handling such issues.
6. Introduce the story and the assignments for the next two classes.

Assignment

Have students read the first half of "So Much Unfairness of Things."

• Class 17 •
"So Much Unfairness of Things" Honor Board Role Play

Objectives

1. To enable students to identify influences that shape decisions
2. To provide a process to aid in focusing on the relationship between values and actions

Note to the Teacher

Students are often quick to judge administrative decisions that hold students accountable for their actions. Presenting an opportunity to sort out the issue often helps students realize the implications of actions and their consequences. Two options for an honor board role play are presented below. The first is based on the story, the second on an unrelated case study. Either or both may be used, at the teacher's discretion.

Option A: Role Play Based on "So Much Unfairness of Things"

Procedure

The procedure for this honor board role play should follow the method used in your school. Remember that the students have not completed the reading of the story, so the outcome of such a hearing is open-ended.

1. Have students assume the roles of the characters in the story "So Much Unfairness of Things."
2. Conduct the class as the Honor Board that decided P.S.'s case.
3. Proceed with the hearing, allowing time for each party to state its position.
4. If possible, the role play should lead to a conclusion. Some class time should be left to have students explore the difficulty of judging another person. Raise such questions as: What criteria does one use for making such decisions? Should one lean toward mercy or justice? What part does friendship play in such decisions?
5. Review the assignment and remind students that the discussion will continue in the next class.

Option B: Role Play Based on a Case Study

Procedure

If this option is chosen, you may wish to change the details of the case so that they conform to the rules of your own school.

Two handouts are included for this activity. Handout I presents the case itself, which all members of the class receive. Handout II should only be shared with the students playing Josie (the student involved in the incident), Mr. Brown (the teacher), and the president of the school.

1. Ask for three volunteers to take the roles of Mr. Brown, Josie, and the school president. (Since some improvisation needs to happen during the Honor Board trial, try to select students who have enough confidence to carry out their parts with ease.) Also select five additional students to sit as members of the Honor Board.
2. Distribute Handout I to the entire class and Handout II to the three volunteers.
3. While the rest of the class reads Handout I, take the three actors outside the classroom for a few minutes to explain their parts, as described on Handout II. It is important that they play their parts seriously and think about the tone of their voices for their performances.
4. Return to the classroom and arrange tables or desks at the front of the room to accommodate the three principal characters and the members of the Honor Board. (Desks arranged in a line can substitute for a long table.) The rest of the class sits to either side of the room taking notes.
5. Have the three students enact the Honor Board trial. The remaining students can watch the procedure and take notes in order to discuss, at a later time, the following topics: (1) the process itself (was it fairly executed? did people listen to one another? were the arguments stated clearly and logically?) and (2) their own judgment about the case.
6. When the role play is completed, lead the class in a discussion of the incident, the trial process, and possible verdicts and disciplinary actions.

Assignment

Have students complete the reading of "So Much Unfairness of Things."

CASE STUDY ROLE PLAY

Handout I

(for all students)

The Trial

1. The school has an honor code that states that cheating is not allowed.
2. The Honor Board consists of six members: President of the School; Vice President of the School; President of the Senior Class; Faculty Adviser to Student Government; Chaplain (or Dean of Students); Director of Upper School
3. The Honor Board is convened by the president of the school while the student and teacher wait in the hall.
4. The school president briefly describes the case to the Honor Board as one of cheating. The parties involved in the case are Josie Smith and Mr. Brown, her math teacher.
5. The student and faculty member involved come into the room and sit in designated seats with the members of the Honor Board. The president states once again the nature of the case.
6. The president asks the faculty member to give his side of the story; the president then asks the student to give her side of the story.
7. The president asks the Honor Board members if they have any questions. The members of the Board may ask questions of both teacher and student.
8. When there are no more questions, the president asks the student and faculty member to leave the room, and the Honor Board begins deliberations.

The Decisions

The Honor Board needs to determine two things:

1) the guilt or innocence of the student
2) a just punishment (if the student is found guilty)

Possible measures may include:

1) a grade of 0 for the exam
2) a lowered grade for the course
3) suspension or expulsion
4) an essay by the student on cheating
5) a re-test
6) community service
7) loss of privileges
8) in-school suspension (study hall for an entire day)

Once the Honor Board has decided on the above issues, the president calls the student back into the room to hear the final judgment. The president tells the student the decision of the Board. The student is then dismissed.

CASE STUDY ROLE PLAY

Handout II

(This information is only for the students playing the parts of Mr. Brown, Josie, and the school president to see before the trial begins.)

Mr. Brown

Mr. Brown, a respected member of the faculty, explains the following:

1. He made it clear at the beginning of the exam that only exams, pencils, paper, and calculator were allowed on each student's desk.
2. He responded to someone who had his hand up in the back of the class.
3. When he turned away to walk back to his desk, he noticed a small piece of paper in Josie's calculator holder.
4. He asked her to show him this paper. On it were written the major formulas needed for answers to the exam.
5. He took the paper with the formulas and told her she would finish the exam. He also told her that this was a matter for the Honor Board.
6. He is concerned about this. Josie is a weak student with a C- average. (These formulas could help this student on the exam.)

Josie

1. Josie claims she is innocent.
2. She says that she did not use the calculator at all during the exam and did not know this piece of paper was in her calculator holder.
3. She claims that the formulas were left over from a homework assignment and that she had forgotten they were there.
4. She claims that she was so anxious about the exam that she forgot to check her calculator holder before coming into the exam.
5. She knows that she should have checked, but the notes were not in an obvious place.
6. She feels sorry; this was indeed a mistake.
7. She claims that she has never cheated before.

• Class 18 •
"So Much Unfairness of Things"
The School Honor Code

Objectives

1. To examine the difference between a "school-boy" code and an honor code
2. To explore the relationship between school values and personal values
3. To apply observations in discussion to observations concerning one's own school

Note to the Teacher

Because friends are so important, students have real difficulty separating issues of loyalty in friendship from the ethical issue of honesty. It is useful to help students consider long-term versus short-term implications of such decisions. For example, helping a friend face the consequences of dishonesty at this age may help him or her to avoid more serious consequences later. You may find it helpful to photocopy your school's honor code or statement of philosophy to pass out during discussion.

Procedure

1. Open the discussion by giving students an opportunity to react to the ending of "So Much Unfairness of Things." Questions might include, Is it fair? and What is the difference between a "school-boy" code and an honor code?
2. Review with students the procedure in your school for handling issues of honor. Have students compare the honor code or statement of school philosophy with the code in the story. Is it fair? What problems occur in its implementation?
3. Explore with students ways in which these issues might be examined in the context of the school community.
4. Explain tonight's homework assignment.

Assignment

Have each student write a letter to a school administrator identifying issues related to school values that he or she believes should be discussed.

• *Class 19* •
School Administrator Interview

Objectives

1. To establish an open dialogue between students and administration
2. To help students learn appropriate methods for examining school policy
3. To explore more effective approaches to situations involving the enforcement of school values

Note to the Teacher

Creating an atmosphere of open communication and mutual respect is the key to this class. An administrator who is willing to examine issues with the students will find the time well spent.

Procedure

1. Establish ground rules for a courteous and open exchange of issues identified in previous class discussions and in their letters (assignment from class 18).
2. Have students express their concerns and raise questions to the guest administrator.
3. After a period of dialogue, allow the administrator some time to express his or her concerns or to ask questions of the students.
4. If appropriate, plan a strategy for following up on any ideas that emerge from the discussion. For example, problems might be presented to student government for further examination.
5. Introduce the homework assignment as the transition to the cultural (religious and political) values part of the course.

Assignment

Students are to read the selections from Hammurabi's code (handout included in unit V, class 20).

Unit V

CULTURAL VALUES
Religious and Political Codes

UNIT V OVERVIEW

This unit demonstrates to students how religious and political codes provide the basic foundations for creating a moral society. Additional background information on Judaism, Christianity, and Islam may be found in Huston Smith's *The World's Religions* (San Francisco: HarperSan Francisco, 1991).

UNIT V CONTENTS

20. Babylonia: The Code of Hammurabi
21. Judaism: The Ten Commandments
22. Christianity: The Sermon on the Mount
23. Islam: The Ethical Code from the Koran
24. Democracy in America: The Bill of Rights and the Declaration of Independence

UNIT V RESOURCES

1. Background material on religious codes (included)
2. Excerpts from the Code of Hammurabi, the Hebrew Bible, and the Koran (included)
3. Text of the Sermon on the Mount (not included)
4. Text of the Declaration of Independence and the Bill of Rights (not included)
5. Student handouts
6. Guest speakers (optional for classes 23 and 24)

UNIT V ASSIGNMENTS

Class 20: Babylonia: The Code of Hammurabi

Read Exodus 20:1-17.
For your journal entry: Look in your newspaper at home and find an article that exemplifies one of these commandments. Write a substantial paragraph in your journal explaining how this commandment might be relevant to the article you have chosen. Discuss any ambiguities that are a part of this particular situation. Does the fact that these commandments were believed to be given to Moses by God make any difference in your assessment of this ethical situation? What perspective would the Code of Hammurabi offer? Bring your journal and newspaper article to class.

Class 21: Judaism: The Ten Commandments

Read the Sermon on the Mount in the New Testament: the gospel of Matthew, chapters 5 through 7. **For your journal entry**: Reflect on the following: If you actually heard the Sermon on the Mount and someone asked you to summarize what Jesus said in two or three sentences, what would you say? Provide three examples from Jesus' sermon to support your summary statement. Find an article in a news magazine that has some relevance to the summary statement you have written. Explain how your summary statement might shed some light on this particular news item. Bring both your journal and news report to class.

Class 22: Christianity: The Sermon on the Mount

Read carefully the excerpt from the Koran (Surah 17:22–41). **For your journal entry**: From this brief excerpt, describe, to the best of your ability, the ethical standards for a Muslim society and the kind of person Islam extols. Compare this code with the Decalogue and the Beatitudes. Complete this journal entry with a thoughtful question about any one of the code's directives. Bring your journal to class.

Class 23: Islam: The Ethical Code from the Koran

Read the Declaration of Independence and the Bill of Rights.

Class 24: Democracy in America

Begin reading *The Elephant Man*, scenes 1–7.

• *Class 20* •
Babylonia: The Code of Hammurabi

Objectives

1. To give an introduction to the different religious codes by which people live to provide spiritual and ethical direction for their lives
2. To introduce the Code of Hammurabi
3. To provide a brief historical background to this ethical code
4. To allow students, working in pairs, to critically examine and discuss excerpts from the Code of Hammurabi

Note to the Teacher

Read the summary of the Code of Hammurabi included below and distribute to each student a photocopy of the excerpts from the Code, also included below. A journal assignment on the Decalogue (Ten Commandments) is given at the end of the class. A copy of the Decalogue is printed in the next class, which may be used as a handout.

Procedure

1. Introduce the unit by speaking about the ways in which different religious codes influence moral behavior. Give a few examples, such as those to be studied in this unit (the Code of Hammurabi, the Decalogue from the Hebrew Scriptures, the Beatitudes from the Sermon on the Mount in the New Testament, the precepts of the Koran). Also, explain that the students will have an opportunity to compare these different codes and to draw some conclusions about what they believe is right and wrong in our society today.
2. Give a general introduction to the life and times of King Hammurabi and introduce the law code. Important facts, words, and phrases may be written on the blackboard.
3. Distribute the handout of the law code (included below) for reading, so that comments can be made by both teacher and students about the general character of this code (its humane qualities as well as its harsh penalties). Note the code's directives about military service, family, punishments, women's rights, and class.
4. Have students work with partners for about 10 minutes to discuss the code's directives about the builder of the house who did not construct it properly (j–n). Have them determine the following: What

do you consider just about these laws? Unjust? In cases of accountability like this one, name some of the determining considerations. What punishments would you consider fair in these different situations?

5. Bring the class together and discuss the students' answers.
6. Consider some contemporary questions of accountability for discussion: the pharmacist who makes a serious mistake when preparing a prescription; the surgeon who makes some poor decisions, causing his patient to die; the builder of a house that does not survive a hurricane because it was not built according to code.
7. Present some concluding remarks that take into account the historical perspective (the fact that a code of ethics was indeed formed in the 18th century B.C.E.), the Babylonian view of justice, and the views of the students brought up in discussion.

Assignment

Have students read Exodus 20:1–17 (the 10 commandments) from the Bible or from the handout included in the next class. For their journal entry, have students look in a newspaper at home and find an article that exemplifies one of these commandments. They are then to write a substantial paragraph explaining how this commandment might be relevant to the article, identifying any ambiguities that are a part of this particular situation. Does the fact that these commandments were believed to be given to Moses by God make any difference in the students' assessment of this ethical situation? Also have students discuss what perspective the Code of Hammurabi would offer on the article. Students should bring both journals and newspaper articles to class.

THE LAW CODE OF HAMMURABI

Background

Hammurabi was the sixth king of the Old Babylonian Dynasty, ruling from 1792 to 1758 B.C.E. His famous law code was not the first to appear in Mesopotamia. The earliest code can be traced back to 2100 B.C.E. Like the authors of the earlier Mesopotamian codes and the later Hebraic one, Hammurabi claimed that his code came directly from divine authority. It appears on an eight-foot-tall stone monolith. Above the list of 282 ordinances, Hammurabi is shown in relief accepting a rod and ring from the sun god Shamash. This gesture depicts Hammurabi receiving a commission from the sun god, the god of justice, to write a code of laws for his people. (The stele can be found today in the Louvre.)

The Babylonians were Amorites, a Semitic people who settled along the Tigris and Euphrates rivers. The city of Babylon became an important center of commerce. It traded with Sumer, Akkad, Syria, and Palestine. As King, Hammurabi ruled with power and foresight. He conquered Assyria in the north as well as Sumer and Akkad in the south. He wanted to make Babylonia secure, unify Mesopotamia, and place power in his own hands. As for his religious views, Hammurabi believed Marduk to be the king of the gods. He established the city of Babylon as the religious center for all peoples of this area. Like other peoples in Mesopotamia, the Babylonians were polytheists whose understanding of their gods was thoroughly anthropomorphic.

The Code itself, set down about 1758 B.C.E., was modeled on its Sumerian predecessors and was accepted as the law of the land from the Persian Gulf to the Mediterranean Sea. It reveals a strongly stratified society: an aristocratic hierarchy ruling over a society of merchants and farmers, with slaves serving on the lowest rung. What is significant about the code is that it shows how Hammurabi tried to establish a just order within the Mesopotamian borders. Notice that the Code recognized the social status of the offender, so that aristocrats were not punished as harshly as commoners, and commoners were not as punished as severely as slaves. The code also attempted to fit the punishment to the crime.

Even though some of the penalties appear extremely harsh to us today, the code has its humane side: it shows a concern for women's rights and for equality among those equal in status. It is also obvious that the code placed a high priority on social order, so that soldiers and women were protected from abuse, and consumers from profiteering. The penalty for stealing was severe. A burglar caught in the act was put to death. An officer trying to shirk his duty was also put to death. A person caught looting a burning house was thrown into the fire. This code was strict, but its aim was to protect society from offenders and criminals. It is important to keep in mind that the Babylonian culture is remembered today for its vibrancy and creativity as well as for its powerful king and his strict code of justice.

EXCERPTS FROM THE CODE OF HAMMURABI

(Student Handout)

From Lewis Browne, *The World's Great Scriptures*
(London: Macmillan, 1946)

a. If a son strike his father, his hands shall be hewn off.

b. If a man put out the eye of another man, his eye shall be put out.

c. If a man knock out the teeth of his equal, his teeth shall be knocked out. If he break another man's bone, his bone shall be broken. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

d. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

e. If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

f. If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbor, then he shall pay his neighbor corn for his loss.

g. If any one "point the finger". . . at [slander] the wife of any one, and cannot prove it, this man shall be taken before the judge and his brow shall be marked.

h. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go. . . .

i. If a man violates the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

j. If a builder builds a house for someone, and does not construct it properly, and the house which he built falls in and kills its owner, then that builder shall be put to death.

k. If it kill the son of the owner, the son of that builder shall be put to death.

l. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

m. If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

n. If a builder build a house for someone, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means. . . .

• Class 21 •
Judaism: The Ten Commandments

Objectives

1. To introduce the Exodus story and the idea of the covenantal relationship between the Hebrew people and God
2. To discuss the importance of the Ten Commandments within Hebrew culture, and their relevance to issues today
3. To compare the Decalogue with the Code of Hammurabi
4. To discern whether these commandments still have influence on the lives of believers and non-believers

Note to the Teacher

See the background information on the Ten Commandments provided below. Additional information may be obtained in any Bible dictionary or handbook. Keep in mind that a number of students may not have access to the New Testament for tonight's assignment. Be prepared to loan copies of the Bible to students or to make some copies of this particular selection (Matthew, chapters 5–7) for handouts.

Procedure

1. Ask the students what they know about the story of Moses and the covenant (binding relationship) between Israel and God.
2. Offer a brief introduction to the Ten Commandments by speaking about its importance as foundational to most Western civilizations and describing the kind of legislation it represents.
3. Ask students what differences they notice between this law code and the code of Hammurabi.
4. Ask students about their journal entries and the newspaper articles they brought to class. Have two or three students report on their findings, or have students share their findings in small groups.
5. The following questions might be helpful in a follow-up discussion:

   a. How does the Decalogue provide us with a moral code that helps us know right from wrong?

   b. How does the Decalogue address the issue of your newspaper article? Are there ways it does *not* address the problem?

c. What questions do you have about a solution to the problem with regard to your article and the Decalogue?

d. Does the idea of a covenant make any difference in how you seek a moral solution to your particular issue?

e. Some people think that the Decalogue provides an absolute system of ethics, one that offers a fixed standard of behavior for all moral questions. What do you think about this interpretation?

f. Why is this code still highly respected today?

Assignment

Have students read the Sermon on the Mount in the New Testament: the gospel of Matthew, chapters 5 through 7. Question for their journals: If you actually heard the Sermon on the Mount and someone asked you to summarize what Jesus said in two or three sentences, what would you say? Provide three examples from Jesus' sermon to support your summary statement. Find an article in a news magazine that has some relevance to the summary statement you have written. Explain how your summary statement might shed some light on this particular news item.

Students should bring both journals and news reports to class.

THE TEN COMMANDMENTS
Background

In Hebrew, the Ten Commandments are called "the Ten Words" ("Decalogue"). Scholars believe that these commandments were originally very simple and terse, so that each commandment probably consisted of two or three words. Note that the commandments are apodictic in form; that is, they are absolute commandments rather than conditional ones. No "ifs" or "buts" are found in these commandments, unlike the Code of Hammurabi where conditional statements abound (e.g., "If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.") Torah scholars believe that this kind of absolute law is characteristically Hebrew, and some argue that "the Ten Words" pre-date Moses himself (although it is possible that Moses could have restated the commandments at Mt. Sinai). Both written forms of the Decalogue (in Exodus 20 and in Deuteronomy 5) point to an earlier formula that probably originated with the Hebrew cult and served in rituals celebrating the covenant.

It is important in any discussion of the Decalogue to speak about the Hebrew people's covenantal relationship with God. It was through Abraham that the covenant was established:

> I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous. . . . As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God. (Genesis 17:1b–8, NRSV)

For the people of Israel, this covenant was at the heart of their faith, and "the Ten Words" were not seen as a separate code of ethics, but as a gift of revelation, an intricate part of Hebrew life.

The first four commandments emphasize belief. The first commandment affirms the basic monotheistic nature of the Hebrew faith. There is only one, holy, supreme God. This is a radical departure from the polytheistic beliefs of all the surrounding cultures at that time. This is also the God of history who demonstrated his love, power, and justice by bringing the Hebrew people out of Egypt. Secondly, out of respect for this love, the Hebrew people must not make or worship any idol. Distinct from the polytheistic societies of the Mediterranean,

no image or likeness is to be associated with God. Furthermore, Israel's God is a jealous God, and his name is sacred. No one should use his name in vain. Fourthly, the response of faith is to keep the sabbath day holy and to remember that God has blessed and consecrated this day for rest and praise. The remaining commandments are offered with the covenant in mind, thus making the social contract an integral part of the people's response to God. Within this theological framework, "the Ten Words" offer a unique moral ideal to the Hebrew people: a harmony of belief and practice that comes about by responsibly living out the sacred mission of the covenant.

THE TEN COMMANDMENTS
Exodus 20:1-17

(Student Handout)

From *The Holy Bible: New Revised Standard Version*

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

• Class 22 •
Christianity: The Sermon On The Mount

Objectives

1. To provide a brief background to the historical figure of Jesus and the Sermon on the Mount
2. To discuss the Beatitudes and the Golden Rule
3. To compare this Sermon with the Decalogue and the Code of Hammurabi
4. To share summary statements and the news items the students brought in for the day
5. To draw some conclusions from the discussion about the ethics of Christianity

Note to the Teacher

See the summary provided below for background material on the Sermon on the Mount.

Photocopy in advance the handout on the Koran (included in class 23) for students' use in preparing their assignments for the next class.

Procedure

1. Focus the beginning of class on the Beatitudes and what Jesus meant by these teachings and the Kingdom of Heaven.
2. Turn the discussion to the sixth and seventh of the Ten Commandments (cf. Matthew 5:21–30), the law of oaths, and Hammurabi's law of retaliation (cf. Matthew 5:38–42). Explore the meaning and consequences of these directives. Finally, discuss the law of love and Jesus' insistence on this law as well as on the laws of the Decalogue.
3. Ask about the summary statements that students prepared for the day and about the examples they provided.
4. Have one or two students share (or, have students share in groups) the ethical issues they have discovered in the news magazines that are relevant to any of Jesus' teachings raised in the Sermon on the Mount.

5. Spend a few minutes at the end of the class helping students draw some conclusions about the three religious codes they have studied so far.
6. Hand out the photocopied excerpts from the Koran for the journal assignment for the next class meeting.

Assignment

Have students read carefully the handout (included in class 23) with an excerpt from the Koran (Surah 17:22-41). For their journals: From this brief excerpt, describe, to the best of your ability, the ethical standards for a Muslim society and the kind of person Islam extols. Compare this code with the Decalogue and the Beatitudes. Complete this journal entry with a thoughtful question about any one of the code's directives. Bring your journal to class.

THE SERMON ON THE MOUNT
Background

The Sermon on the Mount is found in the New Testament in the gospels of Matthew and Luke (Matthew 5:1–7:27 and Luke 6:17–49). The Lukan version is often referred to as the "Sermon on the Plain." Both accounts share material in common and probably depend on an unknown source commonly referred to as Q (the first letter of *Quelle*, the German word for "source"). Matthew's sermon, however, provides a longer account than Luke's and includes some special features of his own. Matthew is the preferred gospel for discussion in this course.

Although there has been much debate, most scholars agree that the author of the gospel of Matthew was a Jewish Christian who had rabbinic training. He most likely wrote this gospel in Antioch or east of that city near the Euphrates Valley. The language of the gospel is Greek (with numerous quotations given from the Septuagint, the Greek translation of the Old Testament), and it is thought that the author wrote for Greek-speaking Christians in the region of Antioch whose origins were Jewish. He was probably not one of the original disciples of Jesus. The author's name, in fact, is actually unknown, but early tradition associates it with the disciple named Matthew, and the Christian community has always known this work as the gospel according to Matthew.

Most scholars believe that this gospel was written some time between 80 and 85 C.E. (some 50 years after the death of Jesus). Matthew seems to make use of the gospel of Mark (written ca. 70) for its basic framework, while the theologian Ignatius makes a number of references to Matthew in his writings, which date from about 115. The date of the gospel must therefore be before 115 but—if the scholarly consensus is correct—after 70.

In his gospel, Matthew emphasizes the continued importance of the Law and the Prophets, but also the fulfillment of this heritage in the figure of Jesus. Jesus is understood as the new Moses. Matthew thus speaks like a convert: as a good Jew, he affirms this moral and prophetic inheritance, and, as a good Christian, he affirms the belief that God has now revealed his purpose through Jesus Christ. For Matthew, it is a natural conclusion that Christianity is an unfolding of God's plan in history and that the Church is, in fact, the new or reconstituted Israel. The gospel, however, is written not so much to convert others as to provide instruction about the meaning and practice of faith, with particular focus on the moral life and order within the community.

The Sermon on the Mount is not really a sermon, but rather a bringing together of aphorisms, maxims, illustrations, and other teachings of Jesus delivered over a period of time. It appears near the beginning of Matthew's gospel, reaffirming his theme of righteousness and obedience to the Law. The Beatitudes, however, which are found at the opening of the Sermon, set a unique tone. These blessings are not so much moral laws as general prescriptions for a happy, fulfilling life. They go beyond the measure of the Law and presume a new

disposition of mind, a particular kind of character. They also bring to light a new eschatological perspective with promises of "inheriting the earth," finding the "kingdom of heaven," and "seeing God." The poor, the meek, the persecuted, the peacemakers will receive God's special favor as the salt of the earth and the light of the world.

Class 23
Islam: The Ethical Code From The Koran

Objectives

1. To provide a brief introduction to Islam: the prophet Mohammed, the Koran, and the Five Pillars of Faith
2. To present the way in which faith, as expressed in the creed, is intrinsically connected with action (prayer, fasting, the pilgrimage to Mecca, and the Poor Due)
3. To explore the meaning of the Islamic ethical code found in Surah 17:22–41
4. To compare this code of ethics with the Decalogue and the Beatitudes in order to identify the similarities and differences
5. To familiarize students with a religious tradition about which they may know very little, and to introduce some of its basic ethical tenets

Note to the Teacher

One way to embrace these objectives is to ask someone who is Muslim to come as a guest speaker for the day. (Guidelines for having a guest speaker in class may be found in class 43 of this book.) It would be helpful if this speaker could address some of the basic ethical issues facing Muslims today: the Poor Due, the status of women, race relations, and the use of force. If a speaker can be found, it is still important for the students to read the excerpt from the Koran and prepare the journal assignment for the day.

Research on Islam may be necessary if the teacher is not familiar with this tradition. A good place to start is Huston Smith's *The World's Religions.*

An important aside to mention is the stereotyping of Muslims as terrorists that frequently occurs in the press because of one of their values—*jihad*, or holy war.

In preparation for class 24, students are asked to read the Declaration of Independence and the Bill of Rights tonight. Photocopies of the text of these documents should be supplied to the students unless they appear in one of their textbooks (e.g., an American history text).

Procedure

1. Ask if any of the students has travelled or lived in a Muslim country. If so, invite them to share their observations of Islam.
2. Continue with a 10-minute introduction to Islam. Speak about the prophet Mohammed, his one "standing miracle," the Koran, and the Five Pillars of Faith.
3. Have students share their journal entries: their thoughts on the ethical ideals of Muslim society and the kind of personal character extolled in this passage of the Koran.
4. Have students compare this ethical code with the Decalogue.
5. If time permits, speak about one or more of the ethical issues mentioned above, the Poor Due, the status of women, race relations, and the use of force.
6. Optional: a guest speaker.

Assignment

Have students read the Declaration of Independence and the Bill of Rights.

A SELECTION FROM THE KORAN

(Student Handout)

The Koran: Surah 17:22-41
(from *The Koran Interpreted*, ed. Arthur J. Arberry)

Set not up with God
another god, or thou
wilt sit condemned
and forsaken.
Thy Lord has decreed
you shall not serve
any but Him,
and to be good to parents,
whether one or both of them
attains old age with thee;
say not to them 'Fie'
neither chide them, but
speak unto them words
respectful,
and lower to them the
wing of humbleness
out of mercy and say,
My Lord,
have mercy upon them,
as they raised me up
when I was little.'
Your Lord knows very well what is in your hearts
if you are righteous,
for He is All-forgiving to those who are penitent.
And give the kinsman his right,
and the needy, and the traveller;
and never squander;
the squanderers are brothers of
Satan, and Satan is unthankful
to his Lord.
But if thou turnest from them,
seeking mercy from thy Lord that
thou hopest for, then speak unto
them gentle words.
And keep not thy hand chained
to thy neck, nor outspread it

widespread altogether, or thou
wilt sit reproached
and denuded.
Surely thy Lord outspreads and straitens His provision
unto whom He will;
surely He is aware of and sees His servant.
And slay not your children for fear of poverty;
We will provide for you and them;
surely the slaying of them is a grievous sin.
And approach not fornication;
surely it is an indecency, and evil as a way.
And slay not the soul God has
forbidden, except by right.
Whosoever is slain
unjustly, We have appointed to
his next-of-kin authority; but let him not exceed
in slaying; he shall be helped.
And do not approach the property of the orphan
save in the fairest manner, until he is of age.
And fulfil the covenant; surely the covenant
shall be questioned of.
And fill up the measure when you measure, and
weigh with the straight balance; that is better
and fairer in the issue.
And pursue not that thou hast no knowledge of;
the hearing, the sight, the heart—all of those
shall be questioned of.
And walk not in the earth exultantly; certainly
thou will never tear the earth open, nor attain
the mountains in height.
All of that—the wickedness of it is hateful
in the sight of thy Lord.
That is of the wisdom thy Lord has revealed to thee:
set not up with God
another god, or thou
wilt be cast into
Gehenna, reproached
and rejected.

• Class 24 •
Democracy in America: The Declaration of Independence and the Bill of Rights

Objectives

1. To consider the philosophical principles and moral values underlying this country's Bill of Rights and Declaration of Independence
2. To compare these principles and values with those identified in the religious codes that the class has examined
3. To assess how these principles and values are, or are not, embodied and respected in our society today

Note to the Teacher

Since students will be studying issues dealing with civil rights and nonviolence in units VIII and IX, it is important for them to grasp the fundamental principles of both the Declaration of Independence and the Bill of Rights so that they can speak from a political as well as a religious perspective. It is also important for the students to compare these philosophical principles of our American heritage with the moral injunctions of the religious codes we have already studied.

You may wish to ask a history teacher or teacher of political science to lead or co-lead this session.

Procedure

1. Begin with a brief discussion of the Declaration of Independence. Possible questions to raise include: Why does this Declaration have such a powerful hold on us as Americans? What lines do you consider especially important? Why? How does one reconcile the phrase "life, liberty, and the pursuit of happiness" with the demands put forth in the religious codes we have studied? In what way does the Declaration of Independence influence the way we deal with domestic and foreign problems today, such as poverty in America, starvation and intervention in Somalia, or apartheid and sanctions in South Africa?
2. Turn to a discussion of the Bill of Rights. Begin by briefly comparing the American Bill of Rights with its English antecedents: the Magna Carta, the Petition of Rights (1628), and the Bill of Rights (1689). Point out that the Bill of Rights is constitutional rather than statutory. Note that American rights were understood to be

inherent and therefore not dependent on the legislature or the executive.

3. Ask students to try to identify the two "natural rights" that underlie the Bill of Rights (the right to pursue happiness and the right to live under a republican form of government). Write on the board John Adams' statement: "All speculative philosophers will agree that the happiness of Society is the end of Government, as the divine and moral philosophers will agree that the happiness of the individual is the end of Man" (from the *Works of John Adams*, quoted in Henry Steel Commager, *The Empire of Reason* [New York: Anchor Books, 1978], pp. 241–242). Ask the class to comment on the meaning of this quote.

4. Ask the students how we can pursue social and individual happiness in light of the problems we face today, such as racial discrimination, unemployment, children living in poverty, and the cost of a home or a good education. Point out that neither the Bill of Rights nor the Declaration of Independence tells us how to achieve happiness or fulfillment, but asserts instead that the government should not hinder our pursuit of these goals.

5. Bring into the discussion the Beatitudes from the Sermon on the Mount. How could they alter one's perspective on the quest for personal and communal happiness? (The Ten Commandments or The Koran can also be brought into the discussion.)

6. Ask students to think about the right of Americans to a republican form of government. How is it true (or not true) that our present government derives its powers from the people? Consider such issues as representation, voting, lobbying, and presidential power.

7. Ask students to compare the Bill of Rights with the religious codes they have studied. Is there a conflict between rights and duties? Can this conflict be resolved? Possible related issues to raise include religious tolerance, free speech, commandments that might cause conflict with the state (no killing, love of enemies), and whether a person's ultimate allegiance is to God or the state.

Assignment

Have students begin reading *The Elephant Man*, scenes 1–7.

Part Two

Integrity

Values in Action

INTRODUCTION TO PART TWO

and

NOTES ON THE FINAL PROJECT

Up to this point, the students have gone through a process-oriented examination of personal, family, social, and cultural values. The second part of the course, entitled "Integrity: Values in Action," is designed to use the vocabulary the students have acquired in the first part of the course. They examine real-life examples of men and women who have been obliged to take a close look at who they are and what they believe, and then to *act* upon those transformed beliefs. In so doing, their beliefs have become true "values," and these men and women prove themselves to be people of integrity.

The Final Project

At this point in the course, students should be told about the final project, due in unit X. The two recommended options for this project are:

1. Pick a current events topic of particular interest to you. Follow it for several weeks in the newspapers and news magazines. Write a three- to five-page summary explaining your issue, what the different sides believe, your opinion, and an analysis of your beliefs that lead you to hold this particular point of view. Include a display of the important articles you have found on this issue, underlining the crucial points in those articles.

   OR

2. Actions speak louder than words! Design and carry out your own service project. You can conduct a blanket drive or toy drive, spend three or four weekends working at the animal shelter, find out what you can do to help "Save the Bay," work at a nursing home, etc. (All these are examples of what students have done in the past. It is by no means an exhaustive list of options.) Keep a detailed journal of each step you take in planning and carrying out your project. Include the names of the people you contact at the institution you choose to help, and any letters they write to you. In your journal, describe your experiences. Include any flyers you post around the schools. If you organize a drive of some sort, include a final count of the items collected and a letter or receipt from your charity recognizing your contribution. Summarize in a concluding paragraph or two what you have learned both about carrying out a project of this type, and about yourself. This type

of project has been by far the most satisfying and exciting for students in the past, but you need to START PLANNING EARLY!

Teachers may wish to give their students a guide to planning their projects and require progressive reports on stages of the project, with corresponding grades.

A student handout about the project is included in unit X.

Unit VI

COMPASSION
The Elephant Man

UNIT VI OVERVIEW

Unit VI pulls together the ideas of personal and family values through a critical reading of Bernard Pomerance's play *The Elephant Man*. A close look at the personalities, motivations, and transformations of both Dr. Treves and John Merrick leads students to a deeper understanding of compassion. The vivid accompaniment of the movie by the same title drives home important lessons in human dignity, integrity, and the necessity of looking beyond the surface in personal relationships. At an age when children judge themselves and each other so much by externals—looks, pimples, athletic prowess, etc.—they need to learn to look beyond the surface and experience others for *who* they are, not for *what* they are.

The film *The Elephant Man* can be rented from most commercial video stores.

This unit includes the assignment of a substantial essay (three pages). A handout included in class 27 provides basic guidelines for this assignment, but students must be given sufficient time and appropriate assistance to complete the assignment.

UNIT VI CONTENTS

25. *The Elephant Man* (Play)
26. *The Elephant Man* (Play)
27. *The Elephant Man* (Film)
28. *The Elephant Man* (Film)
29. *The Elephant Man* (Film)
30. *The Elephant Man*—Conclusion

UNIT VI RESOURCES

1. Bernard Pomerance, *The Elephant Man*
2. *The Elephant Man* (commercial video)
3. Summary of *The Elephant Man* (included)
4. Student handouts (included)

SUMMARY OF *THE ELEPHANT MAN*

Bernard Pomerance's play *The Elephant Man* is a compelling work based on the true case history of a man, John Merrick, who lived in Victorian England and suffered from a rare progressive disorder that resulted in extreme and hideous physical deformation. Frederick Treves, a well-heeled young doctor, clearly on track to become highly successful in his field, stumbles across John Merrick at a freak show in London. Taking a purely professional interest in this scientific curiosity, Treves arranges to have Merrick brought to his hospital, where he studies this previously unknown phenomenon and then lectures to his colleagues in the most impersonal manner, using Merrick as an exhibit.

Merrick is then released back to his manager and to the horrifying world of circus freak shows. Merrick's appearance is so frightening, however, that the authorities, self-righteously considering such abnormality deeply evil, ban him from England. With Merrick's only means of livelihood cut off, and his predatory manager's source of income also ended, things go from bad to worse for Merrick. He ultimately ends up back in the care of Treves, who, acting out of a sense of compassion, takes him into the hospital for further study. Bit by bit, the soul of the man behind the ghastly mask is revealed. In many ways, this is a variation on the "Beauty and the Beast" theme.

As Treves comes to know Merrick as a human being rather than as a scientific curiosity, he looks deeply within himself, questioning his own motives and the many social conventions that he had lived by and taken for granted. When Merrick finally dies, Treves' sorrow is not only for the loss of a friend, but also, in a sense, for his own loss of innocence. Treves' system of values has been turned upside down, yet the world around him has remained the same. As the play ends, the reader shares with Treves his perplexity, sorrow, and sense of loss.

UNIT VI ASSIGNMENTS

(Student Handout)

Class 25: The Elephant Man *(Play)*

Read scenes 8–16. In your journal, write a paragraph identifying values illustrated in these scenes. Explain how these values are demonstrated in words, actions, or both.

Class 26: The Elephant Man *(Play)*

Read scenes 17 to the end. In your journal, write one paragraph on each of the following subjects (a total of two paragraphs): (1) what you think Treves has learned about himself, and how he has changed; (2) the character in the play you admire most, and why, being sure to give specific reasons for your choice.

Class 27: The Elephant Man *(Film)*

Begin working on your 3–page paper, choosing one of the topics from the handout given to you by your teacher.

Class 28: The Elephant Man *(Film)*

Continue working on your paper.

Class 29: The Elephant Man *(Film)*

Complete your paper.

Class 30: The Elephant Man — *Conclusion*

Read *Gandhi the Man*, pp. 1–30. In your journal, identify the values associated with Gandhi and note how these values evolve during his childhood, youth, and young manhood.

• *Class 25* •
The Elephant Man *(Play)*

Objectives

1. To involve the students with the characters of the play
2. To assist students in the interpretation of the play by encouraging them to think about how lines should be read to convey their meaning and emotion
3. To begin identifying different characters in terms of the values they express in their actions

Note to the Teacher

This play is a considerable intellectual stretch for eighth-grade students, yet it is one of which they are capable, especially through the very concrete experience of acting it out. Urge the students who do not have a role in a segment of the reading to think of themselves as directors. Help them to understand that the beauty of theater is that the written word is actually spoken, and that the speaker has much more control over meaning than does the playwright. Use as an illustration a simple word like "Oh." Write it on the blackboard. Then read it to the students with an expression indicating sadness, then disappointment, then sudden understanding of something new, then embarrassment. You can carry this on for quite some time. Make the point that the way an actor reads his or her lines really determines the meaning of a play. The director's job is to act as critic and to develop the play's meaning with consistency. A good director is one who has a thorough understanding of the play and the meaning he or she wants it to convey most strongly.

You might find it useful to obtain from your library Ashley Montagu's factual account of Treves and Merrick, *The Elephant Man: A Study in Human Dignity* (New York: Ballentine, 1971). It includes actual photographs of Merrick and helps the students visualize the enormity of Merrick's disease. It is important to middle-schoolers to know that this is a true story.

Procedure

1. Introduce the play to the students. Explain that it is based on a true story. Explain also that they will read the play, then watch the movie, and finally turn in a paper on an assigned topic related to the story.
2. Introduce the concept of the director as explained in the note to the teacher above. Assign roles, making clear that those who are not

actors have the role of directors. This helps to keep the attention of the whole class!

3. Work through the first three scenes, changing role assignments with each new scene. At the end of each scene, stop to ask your directors whether they like the way the scene was presented. What meaning did they see coming through? How would they redo the scene to make the message they wish to convey clearer? What kind of setting and lighting would they like to see on stage? Why? What mood or atmosphere seems most appropriate? What props would be helpful?

   Be sure to help students see the complacency and self-satisfaction of Treves. He is not a bad man by any means—he simply has not come up against any obstacles in his life that have forced him to question who he is.

4. Ask the students to choose which of the next four scenes they would like to act out. Which one do they think contains the most important information for understanding the development of the play's themes?

5. You will probably only have time for presenting one more scene. When that is finished, end the discussion for the day by asking your directors where they think the play is headed. Stress the values of the different characters that have been introduced. What actions or words demonstrate these values? Urge the students to watch for those different values, for the means by which they become evident, and the ways in which they develop and change as the play progresses.

Assignment

Have students read scenes 8–16. In their journals, they should write a paragraph identifying the values illustrated in different characters in these scenes and explaining how these values are demonstrated—in words, actions, or both.

• *Class 26* •
The Elephant Man *(Play)*

Objectives

1. To continue close analysis of the play through dramatic reading in class
2. To focus on the changes that begin to occur in Treves
3. To develop an understanding of the broader social values that play an increasingly important part in the action of the play

Procedure

1. Have the students select three scenes they would like to act out from the preceding night's assignment.
2. Follow the same procedure as for class 25 in producing the three scenes.
3. In the final 10 or 15 minutes of class, ask the students to list the characteristics of Victorian society as they see them in the play. Then ask them to think about our society. What does our society value? Which of those values do they think are good? Which are not so good? Have them give reasons for their classifications. Can they think of any changes that seem to be occurring in our society (increasing concern for the environment; prejudice; gang warfare; racial and ethnic hatred; concern for the rights of the disabled; women's rights, etc.)? How does social change come about? Suggest that it is usually a result of individuals acting upon their beliefs.

Assignment

Students should finish reading the play. In their journals, they are to write one paragraph on each of the following subjects (a total of two paragraphs): (1) what they think Treves has learned about himself, and how he has changed; (2) the character in the play they admire most, and why, being sure to give specific reasons for their choices.

• Class 27 •
The Elephant Man *(Film)*

Objective

To reinforce visually the very strong message of the play

Note to the Teacher

This film lasts for 125 minutes. It is done in black and white. Ask your young directors to keep this in mind as they view the film. Ask them to think about the impact this has on their understanding of the story. The film follows a script different from Pomerance's—the writer simply chose to highlight different facts in his interpretation. You should also warn your students that the visual impact of the Elephant Man is quite shocking at first. Ask them, however, to keep tabs on their own emotional reaction to John Merrick as the story unfolds. Just like Treves, as they become accustomed to Merrick, they will find that they focus less on *what* Merrick is, and more on *who* he is.

Procedure

1. Collect journals.
2. Distribute and discuss the handout about paper topics for this unit (included below).
3. Begin showing the film.

Assignment

Have students work on their papers (three pages in length), choosing one of the topics from the handout included below.

PAPER TOPICS FOR *THE ELEPHANT MAN*

(Student Handout)

Choose one of the topics below and write a 3-page paper. Be as specific as possible in your discussion, using quotations from the play to support your point of view.

1. Reread Merrick's speech on pages 61–62. Keeping Treves's dream in mind, discuss the transformation of values that *Treves* undergoes over the course of the play.

2. One of the important themes in *The Elephant Man* is human dignity. What is human dignity? In what ways does Merrick reveal a sense of dignity throughout the play? What does Treves learn through his relationship with Merrick?

Some Reminders

Organize your essay so that your first paragraph states simply and directly your thesis. Do not assume that the reader is familiar with this play. Introduce the play and its author in this first paragraph. (Please do not refer to this play as "the book." It is a play, and the author is a playwright.)

It is important to use short quotations in your essay to illustrate the points you want to make. Identify in parentheses the page number(s) of any quotations. For example: "yet he makes all of us think he is deeply like ourselves" (p. 64).

Your final paragraph should summarize the most significant points you have made in your essay and offer an important final insight.

• Class 28 •
The Elephant Man *(Film)*

Procedure

Continue viewing the film.

Assignment

Have students work on their papers.

• Class 29 •
The Elephant Man *(Film)*

Procedure

Finish the film.

Assignment

Completion of papers.

• *Class 30* •
The Elephant Man — *Conclusion*

Objectives

1. To compare the impact of the play versus the film
2. To summarize the values discussed
3. To reflect upon the difficulties involved in living out or acting upon one's values
4. To consider ways in which the play speaks to us about modern issues

Note to the Teacher

The purpose of this final class is to move from a comparison of the play and the film to the issues that they both raise, beyond the story itself. This discussion can then proceed to an introduction to Gandhi, the subject of the next unit, who not only undergoes a personal transformation, but subsequently becomes an international force for change as he lives out his values.

Procedure

1. Collect papers and return journals.
2. Begin the discussion on a very subjective level, asking the students what they thought of the film. Which do they prefer, the play or the movie? Ask them to give specific reasons for their preference. What do they think is the impact of black and white film rather than color? As budding directors, would they choose the same medium? How did they find their own reaction to the visual image of John Merrick changing? Can they think of any fairy tale that resembles this play ("Beauty and the Beast")? Would they have thought of a fairy tale as being a way of teaching a moral lesson?

   What values do they most admire in Merrick (sense of justice; honesty; complete lack of hypocrisy; kindness; capacity to love; ability to forgive even those who harmed him; modesty; artistic talent; intelligence and sensitivity. . .)? Ask the students if they can see how Merrick can be considered a Christ figure. Use the Beatitudes as a reference point. How is Merrick a savior? Whom does he save? Do they see Treves as a savior? Did Treves see himself as one? Who ends up being "saved" in the play (Treves)? How and why?
3. Treves has undergone a significant transformation, but how do your students think he is going to carry on in his life now that Merrick is dead? What kind of person might he become? How will he most

likely go about carrying out his new convictions? If time permits, have students write a scenario in their journals (for about five minutes) for "Chapter 2" in the life of Frederick Treves. Discuss some of their ideas.

4. Point out that our next unit is on Gandhi and that their assignment for the night is to begin reading *Gandhi the Man* (see assignment below).

Assignment

Have students read pp. 1–30 in *Gandhi the Man.* In their journals, they are to identify the values associated with Gandhi and note how these values evolve during his childhood, youth, and young manhood.

Unit VII

HUMAN DIGNITY
Mohandas Gandhi

UNIT VII OVERVIEW

This unit introduces a figure familiar to most students this age: Mohandas K. Gandhi. We read together Eknath Easwaran's somewhat romanticized biography, *Gandhi the Man*, which not only presents the major events of Gandhi's life, but also his most respected spiritual teachings. Through the study of Gandhi's life, each student is encouraged to reflect on the issues of peace, *satyagraha* (literally, "holding to the truth," i.e. the truth of peace and non-violence), civil disobedience, and the meaning of human dignity from his or her own perspective.

Since this unit focuses on human dignity and the true worth of every human being, it is important to conclude this unit with a field trip to a Special Olympics event, a family shelter, or a nursing home. Such a field trip allows the class to experience, even momentarily, what it means to respect the worth and dignity of every human being. If there is a community service program in the school, arrangements could be made through the director's office. It is also possible to divide the class so that some students go to one and the others to another. This depends, of course, on the kind of social services available within the community. If the students can get involved in some personal way, then this field trip will have more meaning.

UNIT VII CONTENTS

31. Introduction To Gandhi's Life and Thought
32. Gandhi: South Africa and *Satyagraha*
33. Gandhi: The Independence of India
34. Non-Violence Today
35. Field Trip

UNIT VII RESOURCES

1. Eknath Easwaran, *Gandhi the Man**
2. The commercial videotape *Gandhi*
3. A timeline of Gandhi's life (included in class 31)
4. Additional student handouts (included)
5. A brief bibliography on Gandhi (included below)
6. Guest speaker (optional for class 34)

*As an alternative text, some teachers may prefer Catherine Bush's biography *Gandhi*, which was written especially for young adults and is a part of a series *World Leaders Past & Present*. It is a simple, lucid, historical presentation of Gandhi's life (with illustrations on nearly every page), and a class of junior-high students might prefer this straight-forward account over the more personal interpretative biography given by Easwaran.

Bibliography on Gandhi

Bush, Catherine. *Gandhi*. New York: Chelsea House Publishers, 1985.

Coolidge, Olivia. *Gandhi*. Boston: Houghton Mifflin, 1971.

Easwaran, Eknath. *Gandhi the Man*. Petaluma, CA: Nilgiri Press, 1972.

Fischer, Louis, ed. *The Essential Gandhi*. New York: Vintage Books, 1962.

Fischer, Louis. *The Life of Mahatma Gandhi*. New York: Harper & Row, 1950.

Gandhi, Mohandas K. *Gandhi, An Autobiography: The Story of My Experiments With Truth*. Boston: Beacon Press, 1957.

_____. *Non-Violent Resistance*. New York: Schocken Books, 1961.

Lynd, Staughton, ed. *Nonviolence in America: A Documentary History*. New York: Bobbs-Merrill, 1966.

UNIT VII ASSIGNMENTS

(Student Handout)

Class 31: Introduction To Gandhi's Life and Thought

Read Easwaran's *Gandhi the Man*, pp. 41–62.
Journal entry: Write a well-organized paragraph, carefully defining *satyagraha* and describing how Gandhi practiced this way of life in South Africa. Give three reasons why, in your opinion, *satyagraha* worked against General Smuts and the Transvaal government.

Class 32: Gandhi: South Africa and Satyagraha

Read Easwaran's *Gandhi the Man*, pp. 64–81.
Journal entry: With tonight's reading in mind, write a well-constructed paragraph explaining the following assessment of Gandhi's life:

> Both politically and spiritually, Gandhi is one of the truly great men of the twentieth century. His unique ability was to transform abstract notions of goodness and truth into political action.

In your entry, explain the source of Gandhi's personal strength, and include two events in his life that illustrate his strength of character.

Class 33: Gandhi: The Independence of India

Read the quotations about India's independence, from Gandhi's book *Non-Violent Resistance*, which are printed on the handout. Look through newspapers or news magazines, at home or in a library, for an article that describes tension or warfare between a people and the ruling government of their country. Read the article and decide whether some form of civil disobedience on the part of the people *could* or *could not* work there.
Journal entry: Write your response to the article, examining how civil disobedience might be effective in this particular country. With Gandhi's ideas in mind, give specific reasons why civil disobedience could or could not work in this situation. Bring your article to class and be prepared to discuss the question of civil disobedience.

Class 34: Non-Violence Today

Answer the questions presented on the separate handout. Give serious thought to your answers before writing them.

Class 35: Field Trip

Journal entry: Write briefly about your reactions to the field trip.

• Class 31 •
Introduction to Gandhi's Life and Thought

Objectives

1. To discuss how personal values and social values are closely connected
2. To introduce Mohandas Gandhi as one who exemplifies, through his belief and action, a human dignity that has been extolled by people throughout the world since his death in 1948
3. To provide an historical background (political, religious, and cultural) to the life of Gandhi
4. To present a timeline of the major events in Gandhi's life
5. To encourage an open discussion about values in Gandhi's early life (personal and cultural identity, vegetarianism, self-discipline, and simplicity of life)

Note to the Teacher

A timeline of Gandhi's life is provided below for use within the classroom. Students often get confused about Gandhi's travels; for example, when and how long he was in England, South Africa, and India. The fact that Gandhi was in South Africa for 22 years helps students understand how long it took him to form, develop, and practice his transforming ideas of *satyagraha* ("holding to the truth") and *ahimsa* ("non-violence" or "intense love"). If time permits, one or two of the Gandhi quotations (on vegetarianism and shyness) included in the "Quotations From and About Gandhi" (below), could be used to spark discussion. These are two topics particularly interesting to this age group.

Procedure

1. Discover what students know about Gandhi. Perhaps some of them have seen the film *Gandhi*. It is possible that some students have travelled to India, South Africa, or England. Have they studied the Boer War or India's independence from Britain in their history courses?
2. Present a brief introduction to India at the time of Gandhi's birth: the country itself, the British presence and political control, the Muslim population, Hinduism, the caste system (the untouchables). For helpful information, see Louis Fischer's *The Life of Mahatma Gandhi*.

3. Ask students about Gandhi's London experience and the difficulties he encountered there. Ask about their journal entries and the values Gandhi embraced as a youth and a young man. (What inner conflicts did he experience? What solutions did he find? Did Gandhi seem fanatical about the way in which he lived his life in London, or were his decisions simply gestures of self-discipline? Have the students had any similar cross-cultural experiences?) Read Louis Fischer's comment about Gandhi's personality (see student handout). Is it true that Gandhi's "true personality lay dormant" at this time?

4. Present one of the quotations from Gandhi's autobiography (*An Autobiography: The Story of My Experiments With Truth*) provided on the student handout. These two reflections on vegetarianism and shyness come from Gandhi's experiences in London. How do students understand Gandhi's reflections as "experiments with truth"?

5. Reflect for a few moments on human dignity, the subject of this unit. How do Gandhi's activities at this time of his life relate to the concept of human dignity? What is the relationship between identity and integrity (between what you value and what you say and do)? Is there a person you know who has this kind of integrity? How is it expressed?

Assignment

Have students read Easwaran's *Gandhi the Man*, pp. 41–62. For their journal entry: Ask students to provide a careful and well-written paragraph defining *satyagraha* ("holding to the truth") and explaining how Gandhi practiced this way of life in South Africa. They should include three reasons why they think *satyagraha* worked against General Smuts and the Transvaal government.

QUOTATIONS FROM AND ABOUT GANDHI

(Student Handout)

On Gandhi's Development

> But the real Gandhi, the Gandhi of history, did not emerge, did not even hint of his existence in the years of schooling and study. Perhaps it is unfair to expect too much of the frail provincial Indian transplanted to metropolitan London at the green age of eighteen. Yet the contrast between the mediocre, unimpressive, handicapped, floundering M. K. Gandhi, attorney-at-law, who left England in 1891, and the Mahatma leader of millions is so great as to suggest that until public service tapped his enormous reserves of intuition, will power, energy, and self-confidence, his true personality lay dormant.
>
> Louis Fischer, *The Life of Mahatma Gandhi*, p. 28.

Gandhi On Shyness

> I must say that, beyond occasionally exposing me to laughter, my constitutional shyness has been no disadvantage whatever. In fact I can see that, on the contrary, it has been all to my advantage. My hesitancy in speech, which was once an annoyance, is now a pleasure. Its greatest benefit has been that it has taught me the economy of words. I have naturally formed the habit of restraining my thoughts. And I can now give myself the certificate that a thoughtless word hardly ever escapes my tongue or pen. I do not recollect ever having had to regret anything in my speech or writing. I have thus been spared many a mishap and waste of time. Experience has taught me that silence is part of the spiritual discipline of a votary of truth. Proneness to exaggerate, to suppress or modify the truth, wittingly or unwittingly, is a natural weakness of man, and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech; he will measure every word. . . . My shyness has been in reality my shield and buckler. It has allowed me to grow. It has helped me in my discernment of truth.
>
> Mohandas K. Gandhi, "Shyness My Shield," *An Autobiography: The Story Of My Experiments With Truth*, p. 62.

Gandhi On Diet

As I searched myself deeper, the necessity for changes both internal and external began to grow on me. As soon as, or even before, I made alterations in my expenses and my way of living, I began to make changes in my diet. I saw that the writers on vegetarianism had examined the question very minutely, attacking it in its religious, scientific, practical and medical aspects. Ethically they had arrived at the conclusion that man's supremacy over the lower animals meant not that the former should prey upon the latter, but that the higher should protect the lower, and that there should be mutual aid between the two as between man and man. They had also brought out the truth that man eats not for enjoyment but to live. And some of them accordingly suggested and effected in their lives abstention not only from flesh-meat but from eggs and milk. Scientifically some had concluded that man's physical structure showed that he was not meant to be a cooking but a frugivorous animal, that he could take only his mother's milk and, as soon as he had teeth, should begin to take solid foods. Medically they had suggested the rejection of all spices and condiments. According to the practical and economic argument they had demonstrated that a vegetarian diet was the least expensive. All these considerations had their effect on me. . . .

I stopped taking the sweets and condiments I had got from home. . . . Many such experiments taught me that the real seat of taste was not the tongue but the mind.

Mohandas K. Gandhi, "Experiments In Dietetics," *An Autobiography: The Story Of My Experiments With Truth*, pp. 55–56.

A TIMELINE OF GANDHI'S LIFE

(Student Handout)

1869	1882	1888	1891	1893	1894
Gandhi's birth	Marriage to Kasturbai	Studies law in London	Returns to India	Accepts job in S. Africa	Forms the Natal Indian Congress

1899–1902	1903	1907	1908	1915
Boer War	Thrown off train at Maritzburg	S. Africa passes the Black Act; Indians practice non-violent resistance	Gandhi encourages burning of registration certificates in Johannesburg	Returns to India

1916–1930	1919	1920	1924	1930
Gandhi founds an ashram in Gujarat	Amritsar Massacre	Gandhi reorganizes Congress Party	Gandhi fasts for Hindu–Muslim unity	The Salt March

1931	1947	1948
Gandhi at Round Table Conference in London	India becomes independent; Nehru becomes prime minister	Gandhi is assassinated by Nathuram Godse

• *Class 32* •
Gandhi: South Africa and Satyagraha

Objectives

1. To review briefly the social and political situation in South Africa at the end of the nineteenth century
2. To discuss *satyagraha* and the students' journal entries
3. To view four scenes from the film *Gandhi*: the Maritzburg incident; the burning of the registration certificates; the meeting of Indians and Muslims at the Imperial Theater; and the march to resist the British in the Transvaal
4. To discuss prejudice and *satyagraha* with reference to these four scenes in the film

Note to the Teacher

For this session, it is important to rent or have on hand the videotape *Gandhi*. Since this film is so long and wears on the patience of many students this age, seeing the first 40 minutes is sufficient for the course. These four scenes, as noted above, are found near the beginning of the film after the martyrdom scene. (Students can be encouraged to see the whole film on their own if they desire, but this should not be required.)

Procedure

1. Open the class with a brief description of what the political and social situation was like in South Africa: the hostility between the British and Dutch, the Boer War, the difficulties the Indian community faced, the Zulu campaign, General Smuts.
2. Discuss *satyagraha* and the students' journal entries. Why indeed did this idea in action work against General Smuts and the Transvaal government?
3. Introduce the film, director Richard Attenborough, and Ben Kingsley, who plays the part of Gandhi. Ask the students as they watch the film to think about the reasons for Gandhi's development as a moral and political leader during this time in South Africa. Louis Fischer perceptively asks the following questions about Gandhi at this juncture of his life:

   > Was it this inherent anti-authoritarianism that made him rebel against the government color line? Was he more sensitive,

> resentful, unfettered, and ambitious because his life, so far, had been a failure? Did he aspire to be strong morally because he was weak physically? Did challenging immoral practices in an uncrowded arena present greater opportunities for service than the pursuit of personal gain in crowded courts? Was it destiny, heritage, luck, the *Gita*, or some other immeasurable quantity? (Fischer, *The Life of Mahatma Gandhi*, pp. 41–42)

Assignment

Have students read Easwaran's *Gandhi the Man*, pp. 64–81. Assign the following journal entry:

With tonight's reading in mind, write a well-constructed paragraph explaining the following assessment of Gandhi's life:

> Both politically and spiritually, Gandhi is one of the truly great men of the twentieth century. His unique ability was to transform abstract notions of goodness and truth into political action.

In your entry, explain the source of Gandhi's personal strength, and include two events in his life that illustrate his strength of character.

• *Class 33* •
Gandhi: The Independence of India

Objectives

1. To address the social and political situation in India at the time of Gandhi's return in 1915
2. To discuss Gandhi's leadership and the source of his inspiration
3. To discuss the reading in Easwaran and make connections to the film shown in the previous class
4. To focus on the March to the Sea and the techniques of non-violence

Note to the Teacher

Watching the "March to the Sea" segment from the film is optional. The class may prefer to discuss their own ideas rather than watch another scene from the video. The scene does clearly portray the way in which Indian non-violence worked against the British. It also vividly portrays how committed the Indian people were to the cause of independence.

For background information on the political situation in India in 1915, see Louis Fischer's *The Life of Mahatma Gandhi* (New York: Harper and Row, 1950), part two, "Gandhi in India, January 9, 1915 – March 23, 1946."

Procedure

1. Begin the class with a brief introduction to India's political situation in 1915; compare events in India to those of South Africa.
2. Ask students about their journal entries. Discuss Gandhi as a political and spiritual leader, and point out the ways in which he was able to galvanize the people to action.
3. Discuss the influence of the *Bhagavad Gita* on Gandhi's thinking (see Easwaran, *Gandhi the Man*, "Mother and Child" [pp. 103–22]). It is possible with some classes to discuss the quotation from the *Gita* on pp. 121–22 of Easwaran. Otherwise, consider discussing Gandhi's comment (from Easwaran, *Gandhi the Man*, p. 105):

   > By detachment I mean that you must not worry whether the desired result follows from your action or not, so long as your motive is pure, your means correct. Really, it means that things will come right in the end if you take care of the means and leave the rest to Him.

4. Ask students to discuss what Gandhi meant by the use of the word "means," personally, spiritually, and politically. Ask them to provide examples from their own experience where motives and "means" are important (e.g., babysitting: focusing on the relationship between the student and child is as important as the money earned at the end; school activities: the spirit in which an activity is planned—shared leadership, communication, inclusivity, etc.—is as important as the event itself).

4. Discuss the Salt March. Optional: watch the scene in the film (it occurs approximately one hour into the movie, after Gandhi's return to India).

5. Ask why non-violence worked so effectively against the British, and why the Indians were willing to accept such brutality, even death, without retaliation. Would students in the class be willing to wage this kind of "battle" rather than wage war organized by the state with guns and bombs?

Assignment

Ask students to read the quotations about India's independence, from Gandhi's book *Non-Violent Resistance*, printed on the handout. Then have them look through newspapers or news magazines, at home or in a library, for an article that describes tension or warfare between a people and the ruling government of their country. They are to read the article and decide whether some form of civil disobedience could, or could not, work in this country.

For their journal entry, they are to write their response to the article, examining how civil disobedience might be effective in this particular country. With Gandhi's ideas in mind, they must give specific reasons why civil disobedience could or could not work in this situation. Students should bring their articles to class and be prepared to address the question of civil disobedience in class discussion.

QUOTES FROM GANDHI
THE INDEPENDENCE OF INDIA

(Student Handout)

From M. K. Gandhi's *Non-Violent Resistance*
(ed. Bharatan Kumarappa; New York: Schocken Books, 1961)

On Civil Disobedience

We must dismiss the idea of overawing the Government by huge demonstrations every time someone is arrested. On the contrary, we must treat arrest as the normal condition of the life of a non-co-operator. For we must seek arrest and imprisonment, as a soldier who goes to battle seeks death. We expect to bear down the opposition of the Government by courting and not by avoiding imprisonment, even though it be by showing our supposed readiness to be arrested and imprisoned en masse. Civil disobedience then emphatically means our desire to surrender to a single unarmed policeman. Our triumph consists in thousands being led to the prisons like lambs to the slaughter house. If the lambs of the world had been willingly led, they would have long ago saved themselves from the butcher's knife. Our triumph consists again in being imprisoned for no wrong whatsoever. The greater our innocence, the greater our strength and the swifter our victory.

As it is, this Government is cowardly, we are afraid of imprisonment. The Government takes advantage of our fear of gaols [jails]. If only our men and women welcome gaols as health-resorts, we will cease to worry about the dear ones put in gaols which our countrymen in South Africa used to nickname His Majesty's Hotels.

We have too long been mentally disobedient to the laws of the State and have too often surreptitiously evaded them, to be fit all of a sudden for civil disobedience. Disobedience to be civil has to be open and non-violent.

Complete civil disobedience is a state of peaceful rebellion—a refusal to obey every single State-made law. It is certainly more dangerous than an armed rebellion. For it can never be put down if the civil resisters are prepared to face extreme hardships. It is based upon an implicit belief in the absolute efficiency of innocent suffering. By noiselessly going to prison a civil resister ensures a calm atmosphere. The wrong-doer wearies of wrong-doing in the absence of resistance. All pleasure is lost when the victim betrays no resistance. A full grasp of the conditions of successful civil resistance is necessary at least on the part of the representatives of the people before we can launch out on an enterprise of such magnitude. The quickest remedies are always fraught with the greatest danger and require the utmost skill in handling them. It is my firm conviction that if we bring about a successful boycott of foreign cloth, we shall have produced an at-

mosphere that would enable us to inaugurate civil disobedience on a scale that no Government can resist. I would, therefore, urge patience and determined concentration on Swadeshi (native-made goods) upon those who are impatient to embark on mass civil disobedience.

From *Young India*, 4/8/21

The Limits of Civil Disobedience

We dare not pin our faith solely on civil disobedience. It is like the use of a knife to be used most sparingly if at all. A man who cuts away without ceasing cuts at the very root, and finds himself without the substance he was trying to reach by cutting off the superficial hard crust. The use of civil disobedience will be healthy, necessary, and effective only if we otherwise conform to the laws of all growth. We must therefore give its full and therefore greater value to the adjective "civil" than to "disobedience." Disobedience without civility, discipline, discrimination, non-violence is certain destruction. Disobedience combined with love is the living water of life. Civil disobedience is a beautiful variant to signify growth, it is not discordance which spells death.

From *Young India*, 5/1/22

• *Class 34* •
Non-Violence Today

Objectives

1. To discuss the principles of *satyagraha* and non-violence in today's society
2. To share the students' thoughts on non-violence in the world today (their articles and journal entries)
3. To identify the reasons given by the students why non-violence could or could not work in different political situations

Note to the Teacher

It would be helpful at this point to have a special speaker, someone who could speak about this subject from personal experience (perhaps someone who has worked for social justice by protesting the internment of Japanese Americans in detention centers during the Second World War, or was active in the non-violent work of Martin Luther King, Jr.). The speaker might also spend a few minutes discussing the reading the students have done in preparation for this class. At the end of class, remind students about the field trip scheduled for the next meeting.

Procedure

1. Review the excerpt from Gandhi's writings on non-violent resistance. Ask if there are any questions. Invite other students to answer these questions to the best of their ability.
2. Have students share their articles and journal entries. Keep track of their points for or against civil obedience on the blackboard. Discuss the reasons why people are willing or not willing to try non-violent resistance. Discuss the ways in which war can be made attractive to a people. Students will want to examine differences between means and ends in their discussion.
3. Explain to students that Henry David Thoreau's article "Civil Disobedience" influenced Gandhi. Read, hand out, or write on the board this quotation for discussion: "I know this well, that if one thousand, if one hundred, if ten men whom I could name—if ten honest men only—ay, if one *honest* man, in this State of Massachusetts, ceasing to hold slaves, were actually to withdraw from this copartnership, and be locked up in the county jail therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be: what is once well done is

done forever. But we love better to talk about it; that we say is our mission." Discuss honesty, matters of conscience, and justice in relationship to a current social situation where students believe they would feel this strongly about an issue.

4. Optional: Invite a special speaker to come to class who can address these issues through personal experience. The Fellowship of Reconciliation in Nyack, New York (Box 271, Nack, NY 10960; 914-358-4601) might be able to provide you with names of possible speakers in your community.

Assignment

For a final assignment for this unit, have students answer the questions presented on the handout for class 34 ("Gandhi and Human Dignity"). Encourage students to give serious thought to their answers before writing.

GANDHI AND HUMAN DIGNITY
Homework Assignment for Class 34

(Student Handout)

This assignment concludes the unit on Gandhi and human dignity. Read over the following questions and take time to think about your answers. Be as honest as you can in your opinions. Use the reverse side of the paper if you need more space for your answers.

1. In your opinion, is it the responsibility of a moral person to respect and look after the weaker members of society, those who are victims of injustice or oppression? Why or why not?

2. If you believe that it is the responsibility of a moral person to respect and look after the weaker members of society, how does this conviction affect the way you live?

3. Do you think we are born selfless and responsive to the needs of others? If not, can we learn to be? How?

4. What figures in history have stood up for the dignity of all human beings?

5. Are there evils or injustices in the world that you would like to change? What? How do you, or would you, go about changing them?

6. Are there things about yourself you would like to change? What? How do you, or would you, go about changing them?

7. Which is easier—to change yourself or to change the world?

• Class 35 •
Field Trip

Objectives

1. To provide a field trip for the students so that they can have the experience of reaching out to those whose needs are different from their own (e.g., children who have some physical handicap, older people living in a nursing home, or a family confined to a shelter)
2. To explore values discussed earlier in the unit: the true worth and dignity of every person, no matter the age, place, sex, race, class, or circumstance
3. To offer students an opportunity to interact with someone who might have special needs
4. To encourage students to discern the meaning and moral implications of this experience for them

Note to the Teacher

This field trip needs careful planning. Ask the community service coordinator in the school to help. If there is no such person, ask a parent who has been active in volunteer work and feels at ease addressing children this age to take an active part. Before going on the trip, the teacher should prepare the students by discussing the place, the kinds of people they will encounter, how to act, what to say, and what to do. A follow-up session is also essential. During this follow-up meeting, allow the students to tell their stories. See below for some possible questions for this session.

Procedure

1. Prepare the students.
2. Conduct the field trip.
3. Hold a follow-up session. Suggested discussion questions appear below.

Assignment

Have students write brief reactions to the field trip in their journals.

Reflection Questions: Ethics Class Field Trip

For a follow-up session to the field trip experience, here are some possible questions to discuss:

1. What was this experience like for you?

2. Were you apprehensive about going? Why? What were some of your fears?

3. What was your reaction to the place itself? Do you think this space accommodated the needs of the people you visited? What would you suggest to improve this environment?

4. Whom did you meet? How would you describe this person? What kind of experience did you have? Did the two of you talk? Was this person willing to share thoughts or stories with you? Do you remember gestures or body language that he or she used to communicate with you?

5. What do you share in common with the person you met?

6. Was there anything special this person brought to the meeting or the conversation you had? If so, how would you describe this special something?

7. Was this situation ever awkward for you? Why?

8. Did you meet any of the staff? What were they like? Did they speak to you?

9. Would you go back again? Why or why not?

10. One of the questions asked for your homework assignment was: "Are we all born selfless and responsive to the needs of others?" How would you answer that question now that you have had this experience?

11. If the people we met today are indeed our neighbors, how do we go about loving them as ourselves?

12. We have talked about human dignity in this unit. Can you offer a personal definition of what human dignity actually means? (If no definition is forthcoming, words that the students associate with this phrase [perhaps identity, freedom, self-worth, pride, soul, inner beauty] can be written on the blackboard so that a formal definition can be put together by the entire class.)

13. Does this definition connect in any way to the experience we had today?

Unit VIII

COURAGE
The Autobiography of Miss Jane Pittman

UNIT VIII OVERVIEW

Courage, an important quality in all the characters discussed thus far, is an essential ingredient of integrity. It is also a moving force behind progress and change. Without the courage to protest unjust laws and policies no matter what the personal and physical consequences, Gandhi would have been an unremarkable individual. Without courage in the face of society's prejudices, Frederick Treves would never have grown in moral stature. To move from a self-serving, patronizing friendship to a selfless friendship in which Treves honestly wished and worked for the greatest good of John Merrick, took not only compassion, but also courage on Treves's part.

Courage comes in all shapes and sizes. Its exercise does not automatically guarantee its practitioner the stature and fame of someone like Gandhi. *The Autobiography of Miss Jane Pittman* tells the story of a rather ordinary black woman, born in the days of slavery, whose life over the course of 110 years was marked with acts of courage in the face of injustice, oppression, and personal hardship. The source of her courage and perseverance was an extraordinary inner strength and beauty. Her life culminated at the peak of the Civil Rights Movement with the simple, symbolic, and ultimately courageous act of drinking out of the "Whites Only" water fountain at the county courthouse. The heavily armed members of the Sheriff's department, as if in awe of the strength, courage, and overpowering dignity of this little woman, were unable to lift a finger against her.

The purpose of this unit is to help the students explore social injustice as it has existed in the United States, especially from the perspective of how an individual can live well in spite of injustice, and persevere in small ways to make changes in the unjust system. Through watching the film, writing journal entries, and participating in class discussions, students can work to refine their definitions of courage, patience, fortitude, perseverance, family, friendship, leadership, and justice.

UNIT VIII CONTENTS

36. Film: *The Autobiography of Miss Jane Pittman*
37. Film: *The Autobiography of Miss Jane Pittman* (continued)
38. Film: *The Autobiography of Miss Jane Pittman* (conclusion)
39. Discussion of *The Autobiography of Miss Jane Pittman*

UNIT VIII RESOURCES

1. *The Autobiography of Miss Jane Pittman* (may be rented on videocassette from most commercial video stores)
2. John Griffin, *Black Like Me*, the focal text for the next unit (begun in conjunction with the film)

UNIT VIII ASSIGNMENTS

(Student Handout)

Class 36: Film: The Autobiography of Miss Jane Pittman

When Jane and Ned are escaping to the North, they stop at a house to ask for a drink of water. The woman of the house, apparently a widow, comes out and screams at the two children, blaming them for all her misery. Then at the last moment she relents and gives them water. In your journal, write a paragraph explaining this woman's behavior.

Begin reading John Griffin's *Black Like Me*, pp. 7–21.

Class 37: Film: The Autobiography of Miss Jane Pittman *(Continued)*

When Jane gives her wedding ring to the plantation owner to buy freedom for herself and Joe, she gives away their last material possession and makes a clear statement of her priorities. What possession would be hardest for you to give up? What does it mean to you? For what would you be willing to give it up? Write a paragraph in your journal addressing these questions.

Read *Black Like Me*, pp. 21–40.

Class 38: Film: The Autobiography of Miss Jane Pittman *(Conclusion)*

Read *Black Like Me*, pp. 41–76.

Class 39: Discussion of The Autobiography of Miss Jane Pittman

Read *Black Like Me*, pp. 76–99.

• Class 36 •
Film: The Autobiography of Miss Jane Pittman

Objectives

1. To begin the unit by defining "courage" in order to give the students a theme on which to focus while they view the film
2. To identify the values that gave stability and meaning to Miss Jane's long and difficult life

Note to the Teacher

The Autobiography of Miss Jane Pittman is a 1972 award-winning movie made for television, starring Cicely Tyson in the title role. It is widely available at video stores on videocassette. The film is approximately 105 minutes long and can be viewed in just under three 45 minute class periods. Although this unit is designed for only four classes, it easily lends itself to more time, especially if you bring in current issues of prejudice, racism, and discrimination. The questions for the last class in the unit are far too extensive for a single class period and are designed either for picking and choosing or for extending the unit.

Ask your students to begin the reading for the next unit on *Black Like Me* during this unit. There is thematic continuity, and it also permits more efficient discussion of Griffin's work.

Procedure

1. Begin by asking the students to define "courage" in their journals. Ask them to give an example from their own experience of an act that took courage. Allow five or 10 minutes for writing.
2. Begin viewing the film.

Assignment

When Jane and Ned are escaping to the North, they stop at a house to ask for a drink of water. The woman of the house, apparently a widow, screams at the children, blaming them for all the misery she has suffered from the Civil War. Then at the last moment, she relents and gives them water. In their journals, students should write a paragraph explaining this woman's behavior. Students should also begin reading John Griffin's *Black Like Me*, pp. 7–21.

• *Class 37* •

Film: The Autobiography of Miss Jane Pittman *(Continued)*

Objective

To continue viewing the film, watching for the theme of courage identified in the previous class

Procedure

Continue viewing the film for the full period.

Assignment

When Jane gives her wedding ring to the plantation owner to buy freedom for herself and Joe, she gives away their last material possession and makes a clear statement of her priorities. Have students write a paragraph in their journals addressing the following questions: What possession would be hardest for each of them to give up? What does that possession mean to each of them? For what would each one be willing to give it up?

Students should also read *Black Like Me*, pp. 21–40.

• Class 38 •

Film: The Autobiography of Miss Jane Pittman
(Conclusion)

Objectives

1. To complete the viewing of the film
2. To consider the role of an individual in society

Note to the Teacher

When the film is finished, consider having the students write briefly in their journals before beginning the discussion. Allowing some time for reflection usually leads to a more substantive discussion.

Procedure

1. Show the end of the movie.
2. In the remaining 10 or 15 minutes, have the students respond in their journals to the following questions:

   How would you describe the values of the Cajun Albert? Where does he fit into society?

Assignment

Students should read *Black Like Me*, pp. 41–76.

• *Class 39* •
Discussion of The Autobiography of Miss Jane Pittman

Objectives

1. To discuss the film, first from the perspective of the journal entries
2. To continue the discussion using some or all of the questions provided

Note to the Teacher

Depending on class dynamics and student interest, the discussion can usefully extend to another full class period.

Procedure

Use the following questions for discussion of the film:

1. Think of the various sorts of pain, physical and emotional, that Jane Pittman endured—the violent deaths of loved ones, slavery, discrimination, poverty, etc. In a world as seemingly harsh and bleak as this, what kind of morals and ethical beliefs might one have? How is your sense of morality and ethics shaped by the world or environment in which you live?
2. Explain how, after having lived over 100 years of such hardship, Miss Jane can state under the old oak tree that she "thanks God for all his blessings."
3. In I Corinthians 13:13, Saint Paul writes, "So faith, hope, and love abide, these three, but the greatest of these is love." Does this quotation fit the character of Jane's life? If so, in what ways?
4. This is an opportunity, if you plan to take longer with the unit, to incorporate current topics (e.g., the 1992 Rodney King trial and the Los Angeles riots, the gang situation in Los Angeles and other major cities). The poverty, joblessness, violence, drugs, and general hopelessness of the inner cities seem overwhelming. How do these conditions arise? Can you think of possible solutions to these problems? What can individuals do to help? What can society do to help?
5. How would you define a "leader"? Was Jane a leader? Did she start out as one? How did she become one? What leadership qualities does she have compared to Ned or Jimmy?

6. What is a "hero"? Think of modern-day examples of heroes. What are the specific qualities that you admire in your chosen heroes? If the students have trouble identifying heroes, ask them to consider the example of a stranger who rushes into a burning house to save two children crying from an upstairs window. What motivates this kind of person? What's in it for them? Do you admire this kind of a person? Why or why not? Was Ned a hero? Was Jimmy? Was Jane a hero?
7. What is martyrdom? When Ned meets the Cajun Albert on the road, he chooses to accept death by being shot by Albert. Why does he do so? Would you have done so? Is he dying *for* something? What, in your opinion, is worth dying for?
8. Nina's son Jimmy is seen as Bayonne's new leader. When Jimmy returns to his community during a Sunday church service, the preacher rejects Jimmy's call for solidarity and protest within the community. Why? Are his concerns justified?
9. Why, after nearly 100 years of blacks not being overtly involved in protesting their mistreatment (think of Jane's frequent refrain, "It's not my time, it's not my time"), does Jane drink from the "Whites Only" water fountain at the county courthouse?
10. Albert is an interesting character because he is an outsider. Explain how Albert fits into that rural society. What is the difference between the way the white society treats the blacks, and the way Albert treats Jane's family?
11. Often, groups have one way of dealing with members within their group yet treat people outside their group in a completely different, even unconscionable, way. Is it right to treat people who are not part of "your group" differently from the way you treat "your group?" To what extent? Give examples. Is there some level of basic human decency that ideally and morally you cannot cross?
12. Are there some basic human rights that you can identify?
13. Who sets society's standards?
14. What is justice?
15. What are racism, prejudice, and discrimination? What part does power play in these attitudes?
16. Define "courage."

Assignment

Students should read *Black Like Me*, pp. 76–99.

Unit IX

RESPECT AND HUMAN RIGHTS
Black Like Me

UNIT IX OVERVIEW

John Howard Griffin, a white journalist and "expert" in racial issues, darkened his skin in 1959 and "crossed the color line" to find out what it was really like to be a black in the deep South at the very beginning of the civil rights movement. *Black Like Me* is a riveting account of his experiences, presented in a journal format.

Though written more than 30 years ago, Griffin's work is still relevant, especially given the recent upsurge in racism on college campuses, racial "cleansing" in Eastern Europe, and the revival of neo-nazism, both in the United States and abroad. The issues that he raises of respect, human rights, education, and the need for communication between groups are as pressing now as 30 years ago. The Epilogue, added during the mid-seventies, is a thoughtful and succinct analysis of the civil rights movement in the 15 years following his experiment. This unit shares many of the themes of the Gandhi and *Miss Jane Pittman* units, but puts them in a new and more urgent light.

This book raises many fascinating questions that could form the basis for far more extensive discussions than what is possible in the five class periods allowed for this unit. Indeed, this unit includes more material than can in fact be used in the time allotted; it should be selected or altered as the teacher sees fit. The addition of current events topics would be especially effective.

A timeline of the story is included below. It may be photocopied for distribution to students.

Class 43 is devoted to a guest speaker who has personal experience with racial discrimination. Arrangements for this class must be made in advance.

Other books that might be used for this unit include Lorene Cary's *Black Ice*, Maya Angelou's *I Know Why the Caged Bird Sings*, and *The Autobiography of Malcolm X*, by Malcolm X and Alex Hailey.

UNIT IX CONTENTS

40. *Black Like Me*: Crossing the Color Line
41. *Black Like Me*: Discrimination
42. *Black Like Me*: Black and White
43. Racial Discrimination: Guest Speaker
44. *Black Like Me*: Conclusion

UNIT IX RESOURCES

1. John Griffin, *Black Like Me*
2. A timeline of the story (included below)
3. Guest speaker on racial discrimination (class 43)

UNIT IX ASSIGNMENTS

(Student Handout)

Class 40: Black Like Me: *Crossing the Color Line*

Read *Black Like Me* pp. 99–121.

Class 41: Black Like Me: *Discrimination*

Read *Black Like Me* pp. 121–145.

Class 42: Black Like Me: *Black and White*

Read *Black Like Me* pp. 145–171.

Class 43: Racial Discrimination: Guest Speaker

Finish *Black Like Me.*

Class 44: Black Like Me: *Conclusion*

Prepare for the final essay. Think about the major characters and personalities we have studied in the second half of the course in the following books: *The Elephant Man, The Autobiography of Miss Jane Pittman, Gandhi the Man,* and *Black like Me.* Each character has gone through a process of reexamining and reassessing his or her values and beliefs. Be able to identify and define those values. Be prepared also to describe and analyze the transforming process which each character undergoes.

BLACK LIKE ME
TIMELINE OF THE STORY: GRIFFIN'S JOURNAL

(Student Handout)

Date	Subjects Covered in Journal Entry
10/28/59	John Griffin conceives of his experiment. Begins to make contacts and lay groundwork.
11/1/59	Goes to New Orleans. Contacts dermatologist. Begins treatment for changing skin pigmentation. Stays at home of friend. Frequents shoeshine stand of a black man, Sterling Williams.
11/7/59	Completes treatment. Shaves head and leaves friend's home. Finds room at Sunset Hotel. Conversation with man waiting for shower.
11/8/59	First day in ghetto. "Indefinable stink of despair." Incident with white woman on local bus. Looks at her with sympathy and incurs her indignation. Reveals his new identity and project to Sterling Williams. Accepted immediately. Eats and works with Sterling and partner Joe. Goes to Catholic Church. YMCA Coffee Shop conversation about the problems facing blacks. Lack of unity is primary problem. Harassed by white bullies.
11/10-12/59	Job Hunting. Thoughts on economic injustice at Y cafe. Bus driver refuses to let him off bus until eight blocks past his stop.
11/14/59	Thoughts on the dynamics of racial discrimination—how constant barrage of little incidents wears down the individual and eats away at human dignity. Announcement of Pearl River County jury decision in lynching case. Griffin decides to ride bus into Mississippi. Tries to cash traveler's check. First experience of "hate stare" while buying bus ticket. Conversation with Christophe, a young black with deep racial prejudices of his own. Incident of bus driver not letting blacks off bus to use the restrooms on the long trip to Hattiesburg. Arrival in Hattiesburg. Sense of terror. Overwhelmed by horror and tragedy of situation in miserable room. Calls friend P.D. East to rescue him.
11/15–16/59	At the home of P.D. East. P.D.'s story. Reflections on "racial justice." Returns to New Orleans.
11/19/59	Bus trip to Biloxi. Begins to hitchhike to Mobile. No rides by day. Given lifts at night by whites with morbid and prurient interest in black sexuality. Contrast between educated white sociologist who eventually asks J.G. to expose himself, and young white man returning late to wife and new baby who is "color blind." Reflections on the power of love. Spends night sharing bed with kind and wise old preacher.
11/21/59	Three days in Mobile. Fruitless job hunting. Frustrations of finding public toilets, cafes.

Date	Subjects Covered in Journal Entry
11/24/59	Hitchhikes from Mobile to Montgomery. Terrifying ride with "pillar of the community" type who forces all his black women employees to have sex. Incident at country store. Ride with friendly black man, father of six children. J.G. offered hospitality for the night. Overcome with emotion by the poverty, joy, and kindness of the family.
11/25/59	Montgomery. Reflections on Martin Luther King Jr. and dignity.
11/28/59	Decides to pass back into white society. Overwhelmed by contrast.
12/1/59	Develops technique of zigzagging back and forth between races. Visits Tuskegee Institute. Incident with drunken white "scholar."
12/2/59	Takes brief retreat at Trappist Monastery.
12/4/59	Begins work on article and works with photographer. More reflections on importance of education. Atlanta. Visits with members of high-powered black community in Atlanta.
12/15/59	Returns home to family in Mansfield, Texas.
Jan.-Feb.'60	Works on article.
3/14/60	Publicity begins. Fears for family's safety.
4/1/60	Reflections on local reactions in Mansfield. Hung in effigy on Main Street.
8/14/60	J.G.'s parents sell home and move to Mexico to escape hostility. Moves wife and children, fearing for their safety.
Epilogue	Reflections on the progress of the Civil Rights Movement in the 15 years following his experiment. Thoughts especially on the role of white activists who were squeezed out of the limelight. Growth of Black Pride movement. Separatism. Crucial need for bridging the communication gap between the races.

• Class 40 •

Black Like Me: *Crossing the Color Line*

Objectives

1. To begin discussing *Black Like Me* in light of the readings to date
2. To isolate and begin discussing the major themes of the first half of the book

Note to the Teacher

The timeline included with this unit should help keep the sequence of events straight while discussing the work. Keep in mind that it is important for the students to connect these discussions with their own experiences and with current topics in race relations. If the discussion moves to current topics, encourage that line of thought!

Procedure

The following discussion suggestions go well beyond the time allotted for one class. Choose those points most useful to your class or plan to use additional class periods to address the material more thoroughly.

1. Set the scene. Who is John Griffin? What does he do for a living? Why does he decide to conduct this experiment of changing his skin color? What does Griffin mean by "second-class citizen"? How much do we really know and understand of others? What does it mean to put yourself in someone else's shoes?
2. When Griffin makes his decision to conduct this experiment and nears the end of his skin treatments, he says, "I felt the beginning loneliness, the terrible dread of what I had decided to do" (p. 10). Why does he feel loneliness? Why dread?
3. As Griffin leaves the friend's house where he had hidden while changing his skin color, he catches sight of himself in a mirror and does not recognize himself. He comments, "I had tampered with the mystery of existence and had lost the sense of my own being. This is what devastated me. The Griffin that was had become invisible" (p. 16). How is the "sense of our own being" caught up in external qualities? What are the keys to your personal identity? Clothes? Friends? The group or groups you are in? To what extent is our personal identity a function of our group identity? How is group identity a source of personal strength? How can it be a weakness?

4. What is a ghetto? What are the qualities that create what Griffin calls "the indefinable stink of despair" (p. 22)?

5. Invisibility is an important theme throughout the book. Give examples of times when Griffin is particularly aware of his invisibility as a black man.

6. What is stereotyping? What kind of stereotypes do we all deal with every day? Why do we tend to stereotype people? Are stereotypes always wrong? How are they useful? How are they destructive? (What about ethnic jokes?) Sexual stereotyping of blacks is especially demeaning. How does this theme recur throughout the book?

7. Think of John Griffin's first look at himself as a black: "The transformation was total and shocking. I had expected to see myself disguised, but this was something else. I was imprisoned in the flesh of an utter stranger, an unsympathetic one with whom I felt no kinship" (p. 15). Can you imagine what it would be like to be you, but "trapped" in someone else's body? (This could be a journal assignment, or a creative writing assignment if you choose to lengthen this unit.) Griffin describes the almost "naive" rediscovery of each of his senses after assuming his new identity. Keep this in mind, especially in light of the Epilogue where John Griffin acts repeatedly as an intermediary between the two races in disputes and misunderstandings throughout the U.S. He genuinely belongs to both races. Why?

8. In his conversation at the YMCA cafe with the local black intelligentsia on the problems of economic injustice and the lack of unity within the black community, one elderly man comments, "We need a conversion of morals. . . . Not just superficially, but profoundly. And in both races. We need a great saint—some enlightened common sense" (p. 43). What does "a conversion of morals" mean?

9. "The whites seemed far away, out there in their parts of the city. The distance between them and me was far more than the miles that physically separated us. It was an area of unknowing. I wondered if it could really be bridged" (p. 39). Discuss.

10. Griffin comments on how racist arguments, made in the name of Christianity and America, are profoundly against the principles of both (p. 44). Discuss.

11. After the incident in which the exhausted Griffin was not allowed off the bus until eight stops past the one he wanted, he comments, "The Negro's only salvation from complete despair lies in his belief that these things are not directed against him personally, but against his race, his pigmentation. . . . He as an individual can live in dignity, even though he as a Negro cannot" (p. 48). Discuss.

12. When buying a bus ticket to Hattiesburg, Mississippi, Griffin experiences the hate stare for the first time (p. 52). Describe this experience. What do you think motivates the young clerk? the middle-aged man in the waiting area? How would you feel in the same situation?

13. How does the decision of the Pearl River County jury in the Mack Parker lynching case set the tone for Griffin's bus trip to Hattiesburg? Christophe, the troubled young black man on the bus, seems to hate blacks more than the whites do. How does Griffin describe Christophe? Why does Christophe have these feelings? Why is this attitude a larger problem for the black community?

14. While riding the bus, Griffin finds ironic consolation in reading Plato. "It is by justice that we can authentically measure man's value or his nullity. . . . The absence of justice is the absence of what makes him a man. . . . He who is less than just is less than a man" (p. 54). What is justice? How does this quotation apply to blacks? How does it apply to the whites? Discuss the incident (p. 61) in which the bus driver refuses to let the blacks off the bus to use the restrooms. How does this illustrate the quotation about justice?

15. Describe the miserable room Griffin finds in Hattiesburg. What is the significance of the music he overhears from the bar next door? What is the significance of the roll of empty negatives he finds in a corner on the floor? How do these serve to underline the overwhelming feeling of despair that Griffin experiences? Can you understand Griffin's need to "escape"? What do you think would have happened if he had had nowhere to go?

16. Who is P.D. East? How did he come to believe strongly in racial justice? Do you admire his courage in taking an unpopular position, for risking his life for something he believes? For what beliefs of your own would you be willing to risk your life (family? country? freedom? justice?)?

Assignment

Continue reading *Black Like Me*, pp. 99–121.

• *Class 41* •
Black Like Me: *Discrimination*

Objectives

1. To continue the discussion of Griffin's work
2. To create a situation that will give students some personal understanding of the effects of discrimination

Note to the Teacher

If time permits, this would be an excellent place to include a class in which you show the film *Eye of the Storm* and discuss its impact on the students. This 26-minute, 16-mm film depicts a situation in which students with blue eyes are given unfair advantages over students with brown eyes. The film chronicles the students' dealing with this situation. It is available from numerous universities (including Penn State [800-826-0132], Iowa State [515-294-1540], and the University of California at Berkeley [415-642-0460]).

An excellent source book for further reading in the black freedom struggle is Clayborne Carson *et al.*, eds., *The Eyes on the Prize Civil Rights Reader* (New York: Penguin Books, 1991).

Procedure

The following discussion suggestions may go beyond the time allotted for one class. Choose those points most useful to your class or plan to use additional class periods to address the material more thoroughly.

1. An important theme in *Black Like Me* is the indignity of simply not being able to find a bathroom, a drink of water, or a place to eat. An interesting experiment would be to post signs at all but the most remote drinking fountain and bathroom that the students in Ms. or Mr. So-and-so's ethics class may not use those facilities. Designate a small table in the dining room that is too small for the number of class members as the only table where they can eat. (This can be limited to just the class, or it could be done as a broader lesson for the middle school.) Have these arbitrary rules in effect for only one day. Invent punishments for those breaking the rules. Discuss the experience at the beginning of the next class. What were the students' feelings at the beginning of the day? Annoyance? Frustration? Anger? Powerlessness? What were the dynamics between those who could use the facilities and those who could not?

2. Continue the discussion of *Black Like Me.* Griffin rides the bus to Biloxi. He begins by observing the beautiful manmade beaches. He discovers that they are forbidden to blacks, even though they are maintained by the gasoline tax that both blacks and whites pay. How is this an example of economic injustice? Define "exploitation."

3. Griffin begins to hitchhike from Biloxi to Mobile. He describes several of the rides he takes. The second ride is from a man with scholarly pretensions, but who eventually shows himself to have a morbid, prurient interest in black sexuality. "He saw me as something akin to an animal in that he felt no need to maintain his sense of human dignity, though certainly he would have denied this" (p. 88). What does Griffin mean by human dignity? Why does he say that the *driver* lost his dignity? Do you agree with this?

4. "The only way out of this tragedy is through education, training" (p. 91). Discuss.

5. Griffin's last ride that evening is in complete contrast to the one just discussed. He is picked up by a young man returning home late to his wife and new child. What do the two discuss in the car? What do they have in common? How does the young man handle the problem of getting food for Griffin? What kind of background and upbringing does the young man have? What does Griffin conclude makes him different from the other drivers? "I thought of Maritain's conclusion that the only solution to the problems of man is the return of charity (in the old embracing sense of *caritas*). . . . Or more simply, the maxim of St. Augustine: 'Love, and then do what you will'" (pp. 93–4).

6. How is the old preacher with whom Griffin spends the night like Gandhi?

7. In Mobile, Griffin searches for a job and is told bluntly by one white foreman, "We're going to do our damndest to drive every one of you out of the state" (p. 98). Griffin comments that this drive to deprive common laborers of the opportunity to rise in status, to win, deprives them of something that "has been rightfully [theirs] from the moment [they were] born into the human race" (p. 98). Do we have rights from the moment we are born into the human race? If so, what are they? What do we need to do to preserve those rights?

8. Griffin's second hitchhiking stint between Mobile and Montgomery is once again an exercise in extremes. His first ride is with a decent-looking man with a gun beside him who turns out to be the most chilling of all the drivers encountered. He is enraged by Griffin's answers to his prying questions about black sexuality, and ends up by telling Griffin that whites will do business with blacks, and use their women, but that otherwise blacks are "just completely off the record" (p. 102). Griffin's final comments are: "The amiable,

decent American was in all his features. This was the dark tangent in every man's belly, the sickness, the coldness, the mercilessness, the lust to cause fear or pain through self-power" (p. 102). What does Griffin mean by this statement? What does he mean by "self-power"? How are power and racial prejudice connected?

9. Griffin's last ride is from a young black workman returning to his large family living in a shack in the swamps. Griffin ends up spending the night with the family. Describe his stay with the family. What does he learn about economic conditions? Why is Griffin so deeply moved by the family? Why does the innocence and happiness of the children make Griffin so sad?

10. Griffin comments: "He [the black man] looks at his children and knows. No one, not even a saint, can live without a sense of personal value. The white racist has masterfully defrauded the Negro of this sense. It is the least obvious but most heinous of all race crimes, for it kills the spirit and the will to live" (p. 111). Discuss.

11. Upon arrival in Montgomery, Griffin comments briefly on the impact of Martin Luther King Jr. and his approach of nonviolent resistance. "The white racist is bewildered and angered by such an attitude, because the dignity of the Negro's course of action emphasizes the indignity of his own" (p. 116). Comment.

12. Do you agree that there is both good and evil in every person? Whose responsibility is it to control the evil?

Assignment

Read *Black Like Me*, pp. 121–145.

• Class 42 •
Black Like Me: *Black and White*

Objective

To continue the discussion of *Black Like Me*

Note to the Teacher

The discussion suggestions given below may go beyond the time allotted for one class period. Choose those points most useful to your class, or plan to use additional class periods, if they are available, to address the material more thoroughly.

Be sure to confirm arrangements for the guest speaker for class 43.

Procedure

Use the following questions for discussion:

1. Griffin returns to white and finds all the doors are opened to him, and that he is surrounded by courtesy. But, he says, "The miracle was sour" (p. 119). What were Griffin's feelings on switching back to his own race? What has happened to his sense of racial identity?
2. Griffin seems to have doubts about the worth of his project. Why? He says, "Was it worth going on? Was it worth trying to show one race what went on behind the mask of the other?" (p. 121). What does Griffin mean by racial masks? Describe each mask.
3. Why does Griffin say that education is the only way out of "the morass in which the Negro finds himself" (p. 123)? Why is education important to you? Is a good education your goal, or a goal that your parents have for you?
4. Griffin finds peace at the Trappist monastery. Why is this respite such a relief to him? He reflects again on love and hate, and the importance of finding their "center" in God rather than in their own selfish prejudices. "The difference was transforming" (p. 130). Why?
5. In Atlanta, Griffin meets with the Reverend Samuel Williams. He writes of their conversation: "'I spent years,' he told me, 'studying the phenomenon of love.' And I spent years studying the phenomenon of justice. At base, we spent years studying the same thing" (p. 138). What do these two men mean? How are love and justice related?

Assignment

Read *Black Like Me*, pp. 145–171.

• Class 43 •
Racial Discrimination: (Guest Speaker)

Objective

To give students personal contact with an adult who has experienced racial discrimination

Note to the Teacher

Invite a member of your community to join your class and talk informally about his or her personal experiences with racial discrimination. Make sure that time is left for questions. Try to end the session by brainstorming about ways to end prejudice and discrimination.

Procedure

1. Introduce the speaker.
2. Ask students to write down questions as they listen.
3. Moderate, as necessary, a period of questions and answers following the speaker's presentation.

Assignment

Students are to finish reading *Black Like Me.*

• *Class 44* •
Black Like Me *(Conclusion)*

Objectives

1. To conclude the discussion of *Black Like Me*
2. To begin drawing together the common threads of the various readings in the second half of the course

Note to the Teacher

Once again, there are many opportunities in this unit to broaden the discussion into areas of current events. It would be ideal to tie this segment into a unit in a civics class on the First Amendment, or to invite an American government or history teacher in to conduct a class around issues of freedom of speech and civil rights.

Procedure

The following discussion suggestions go well beyond the time allotted for one class. Choose those points most useful to your class, or plan to use additional class periods to address the material more thoroughly.

1. Discuss the impact of the publicity Griffin received on his family. What kinds of personal threats did Griffin suffer?
2. After Griffin has been hung in effigy, a friend defends him in the local store. Griffin comments, "In the context of the day, this was heroism. Someone in town dared to express an opinion" (p. 151). Do you agree that this was heroic? When is it difficult to express an opinion? If you were at a party and all your friends were drinking, but you did not want to, would you dare to speak out? Why or why not? What is peer pressure? What is freedom of speech? Why does a group like the American Civil Liberties Union (A.C.L.U.) defend the rights of even the most unpopular groups to express themselves in public?
3. What is freedom? Griffin says that when we fear reprisals for our opinions, we are not free (p. 164). Are we ever truly free?
4. Griffin and other civil rights activists "had to accept the fact that these principles were worth dying for" (p. 167). What do you think is worth dying for? Why? What is courage?
5. Griffin sees lack of communication between the black and white communities as one of the greatest problems facing the civil rights

movement. How can this gap be overcome? What role did Griffin play in bridging the gap?

6. Black unity was a problem facing the black community that Griffin identified in the beginning of his book. In his description of the civil rights movement during the 15 years following the publication of his book, he sees a major shift occur in the relationship between the black and white communities. What is this shift? Where are we now in this process? What does Griffin mean by "fragmented individualism" versus "black pride" (pp. 183–184)?
7. There is considerable polarization between the black and white communities. Is an ultimate unification of the diverse American communities desirable? Is it possible? Can we as a country succeed with such fragmentation in society? How can we celebrate our differences while maintaining unity of purpose?
8. What would you consider to be John Griffin's top values? (Peace? justice? respect? love?)

Assignment

Students should review *The Elephant Man*, *The Autobiography of Miss Jane Pittman*, *Gandhi the Man*, and *Black Like Me* and think about the principal characters in each book: the values they held and the transformations that they underwent that defined their values more clearly for themselves. During the next class period, they will write an essay on this topic. They may use books and class notes in writing this essay.

Unit X

CONCLUSION
Take a Stand

UNIT X OVERVIEW

The purpose of this final unit is to help students draw together the different perspectives they have gained from the films and readings of the second half of the course. Once again, a written exercise really helps them focus their ideas. A discussion of the final essay can be brief, or it can occupy the entire next class, depending on the dynamics of the individual class. Then the remaining class periods can be given over to brief oral reports and question-answer sessions on each student's or group's service project or research project. An informal party on the final day of class is always welcome!

Suggested options for the final project, which are included at the beginning of part two of this guide, and on which the final report is based, are also included below as a student handout.

UNIT X CONTENTS

45. Final Essay
46. Discussion of Final Essay
47. Final Reports
48. Final Discussion

UNIT X RESOURCES

1. Handout on final project options (included)
2. Student projects and presentations

FINAL PROJECT OPTIONS

(Student Handout)

1. Pick a current events topic of particular interest to you. Follow it in the newspapers and news magazines. Write a three- to five-page summary explaining your issue, what the different sides believe, your opinion, and an analysis of your beliefs that lead you to hold this particular point of view. Include a display of the important articles you have found on this issue, underlining the crucial point in those articles.

OR

2. Actions speak louder than words! Design and carry out your own service project. You can conduct a blanket drive or toy drive, spend three or four weekends working at the animal shelter, find out what you can do to help "Save the Bay," work at a nursing home, etc. (All these are examples of what students have done in the past. It is by no means an exhaustive list of options.) Keep a detailed journal of each step you take in planning and carrying out your project. Include the names of the people you contact at the institution you choose to help, and any letters they write to you. In your journal, describe your experiences. Include any flyers you post around the schools. If you organize a drive of some sort, include a final count of the items collected and a letter or receipt from your charity recognizing your contribution. Summarize in a concluding paragraph or two what you have learned both about carrying out a project of this type, and about yourself. This type of project has been by far the most satisfying and exciting for students in the past, but you need to **START PLANNING EARLY!**

UNIT X ASSIGNMENTS

Class 45: Final Essay

Prepare a five-minute oral presentation of your final project, emphasizing the steps you took in carrying it out, and highlighting the moments that were particularly rewarding, difficult, inspirational, or discouraging to you.

If you chose to analyze a current issue, you should describe the issue and the values in question, give the arguments for both sides in as even-handed a manner as possible, and then explain your own personal position and the reason you have taken it.

If you did a service project, explain why you chose this particular project. Does it represent a special interest of yours? Describe the organization you chose to work with (if this is relevant), what it does, and how long it has been in existence. Then describe how you organized your project and what you have accomplished.

Class 46: Discussion of Final Essay

Refine your final report.

Class 47: Final Reports

No assignment.

Class 48: Final Discussion

Final cla . No assignment.

• Class 45 •
Final Essay

Objectives

1. To help students draw together the common threads that underlie the experiences of the different characters studied in the films and readings of the second quarter
2. To generate coherent thought for a final discussion

Note to the Teacher

Writing of the final essay should take the entire class period.

Procedure

• This class is devoted to an in-class final essay. Write the following final essay questions on the board (or have them typed and photocopied for distribution in advance):

1. Briefly define human dignity, courage, compassion, and wisdom (10 minutes).
2. How do (a) Frederick Treves or John Merrick, (b) Gandhi, (c) Miss Jane Pittman, and (d) John Griffin embody these values? Give specific examples from the lives of these individuals to illustrate the existence, or the development, of these qualities.

Assignment

Students are to prepare a five-minute oral presentation of their final projects, emphasizing the steps they took in carrying it out, and highlighting the moments that were particularly rewarding, difficult, inspirational, or discouraging.

Those who analyzed a current issue should also describe the issue and the values in question, give the arguments for both sides in as even-handed a manner as possible, and then explain their own personal position and the reason they have taken it.

Those who did a service project should explain why they chose this particular project. Does it represent a special interest of theirs? They should also describe the organization they chose to work with (if this is relevant), what it

does, and how long it has been in existence. Then they should describe how they organized the project and what they accomplished. Encourage students to emphasize the rewards and difficulties they found in carrying out such a project.

• Class 46 •
Discussion of Final Essay

Objectives

1. To begin a final discussion of what values the students now see as most important
2. To help students see one another as individuals with strong values and beliefs, and as capable of taking positive action and making informed, intelligent, and moral decisions

Note to the Teacher

It is important that the course conclude by giving students a sense of empowerment by which they can hope to change their world. This discussion begins that empowerment.

Procedure

1. Begin by asking the students for their definitions of human dignity, courage, compassion, and wisdom. Have them try to distinguish between dignity (a personal quality), and human dignity (the recognition that every person has "certain inalienable rights"). What are the traits that give a person dignity? Courage? Compassion? Wisdom?
2. (Optional) Ask the students to discuss the characters about whom they wrote in their final essays. What have they discovered about these characters? What values did they hold, and how did they embody these values?
3. Ask the students which of the qualities listed above they would most like to possess. Capitalize on their differences of opinion to encourage a more spirited discussion.
4. Ask the students if there are other qualities that they think are important that are absent from the list. What are they? How would they have incorporated these values into the course?
5. This discussion could take up most of the class time, but be flexible. If it does not, switch to the presentation of the final projects.

Assignment

Students should refine their final reports.

• *Class 47* •
Final Reports

Objective

To allow students time to make presentations of their final projects

Note to the Teacher

This class is a continuation of class 47. Teachers must set the tone for mutual respect for one another's work. An additional class may be needed to complete the student presentations.

Procedure

1. Have students make short presentations about their projects.
2. Encourage discussion at the end of each presentation.

Assignment

None.

• Class 48 •
Final Discussion

Objective

To conclude the course

Note to the Teacher

Teachers may wish to give students a class evaluation form and/or a self-evaluation questionnaire to complete. The latter would contain questions or statements to be completed that focus on the basic question "How did you grow through this course?"

Some teachers may want to end the class with a class party.

Procedure

1. Complete the presentation of reports.
2. Reinforce and praise the students' efforts in their final projects and reports.
3. As a class, define integrity. List the values that the students feel are essential to their definition of integrity. What are the essential values that all agree on? Are there any "universal" values? How will they lead a life of integrity?
4. Distribute the evaluation forms and/or self-evaluation student questionnaires, and have the students complete them.

Praise for *Values in Action*

"I am excited to have this book as a new tool for moral education. . . . It offers such a rich and thoughtful blend of excellent films, books, stories, and hands-on instructional strategies. I admire the course's commitment to important values—human dignity, courage, compassion, justice, and wisdom—that have a claim on our collective conscience. *Values in Action* is a splendid and unique resource in a field where good materials are urgently needed. . . . I will recommend it to teachers and administrators and use it in my own graduate course in moral education."

Dr. Thomas Lickona, Professor of Education
State University of New York at Cortland
Author of *Educating for Character*

"The authors of *Values in Action* have the courage to confront the challenge of values education for the adolescent by having constructed a careful, thoughtful approach to the subject which, cannily, neither condescends nor preaches to its audience."

Alice Halstead, Executive Director
National Center for Service Learning
City University of New York

"*Values in Action* is clearly written, thoughtful, and contains readings and exercises that will be of interest to middle-school students. I wish every kid in the country could take this course!"

Mimi S. Baer, Executive Director
California Association of Independent Schools

"Finally a course guide for a Middle School ethics course! I can tell that this guide was written by teachers who understand young adolescents. . . . There is much that is noteworthy. . . . The publication of this guide makes a valuable contribution to middle-school teaching."

Aurelia T. Burt, Head of Middle School
Roland Park Country School
Baltimore, MD

"I have been teaching ethics to the 8th grade for 10 years. This is the first time I have found a curriculum that I can teach and pass on to others to teach, too. The inexperienced teacher can pick up the guide and just travel with it, while the experienced teacher can supplement it with other readings and assignments. I have had some of my best class discussion in years while using *Values in Action*."

Edward Dougherty, Headmaster
Palmer Trinity School
Miami, FL

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